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THE LAST OF THE MASAI

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UNDER THE AFRICAN SUN

A Description of Native Races in Uganda
Sporting Adventures and other
Experiences

BY

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MAJESTY'S GOVERNMENT IN UGANDA



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MASAI BOY

THE
LAST OF THE MASAI

BY

SIDNEY LANGFORD  HINDE

H.M. COLLECTOR BRITISH EAST AFRICA PROTECTORATE
CHEVALIER DE L'ORDRE ROYAL DU LION
LATE CAPTAIN CONGO FREE STATE FORCES

AND

HILDEGARDE HINDE

WITH ILLUSTRATIONS FROM PHOTOGRAPHS AND DRAWINGS



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WILLIAM HEINEMANN

MCMI

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EDITOR'S NOTE

Owing to absence from England Mr. and Mrs. Hinde have been unable to see their book personally through the press. Any inaccuracies which occur in the text should therefore be ascribed to this fact.

The Editor makes grateful acknowledgment to Dr. Bowdler Sharpe, Mr. Oldfield Thomas, Dr. Scott Keltie and Dr. W. H. Crosse for invaluable help given by them.

E. C. M.

P R E F A C E

IN July 1895 the Government took over from the Imperial British East Africa Company the large tract of territory now known as the British East Africa Protectorate. From the year 1888 until this date the country had been administered under a royal charter.

For various reasons, the officials of the Company were not brought into actual contact with the Masai—the most powerful race then within the limits of their jurisdiction. This is largely to be accounted for by the fact that the Masai are not a trading race; and since during a great part of the Company's period of administration they were decreasing in number with almost incredible rapidity, owing to the loss of their cattle through rinderpest, their power and prestige were visibly waning. As a result of the decimation of their fighting men by famine and small-pox, the few expeditions undertaken by the Masai against other natives of the country or white caravans were unsuccessful. The effect of this was that the Masai, retiring and shy by nature when not actually on the warpath, withdrew from

PREFACE

the lines of communication established by the Company. Two or three attacks on the Company's stations were subsequently reported: these invariably resulted in the raiders being driven off with heavy loss. In 1893, after a battle of several days' duration between two divisions of the Masai—each led by a son of the recently deceased Sultan Batian—the losers appealed to the Company's official at Fort Smith for protection. First with, and eventually through, this faction, which was composed of sections of various clans, the white man's influence was brought to bear upon the whole Masai people.

In taking over the administration of the country, the Foreign Office immediately recognised the advisability of having an office to watch the interests, feeling and movement of this nomad warrior race. In September 1895 I was appointed to the East Africa Protectorate Service. Early in 1896—having until then been delayed by the Arab rebellion at the coast—I was ordered to the interior, with my headquarters at Machakos Fort. Since the Protectorate staff was insufficient to cope with the ever-increasing amount of work caused by the opening up of the country under Foreign Office administration, it was found expedient to add political work to my other duties, and this brought me officially into contact with the Masai people.

On first taking up my duties at Machakos, I found the natives of that neighbourhood (Wakamba) hostile to the administration. Several parties of police had been

attacked and cut up by them, and the enemy only stopped short of attacking the Fort itself. The rebellion at the coast, under M'Baruk, rendered it impossible to furnish the Sub-Commissioner of the district with the necessary police or troops, and his own police force on a peace footing was absolutely inadequate to deal with the disturbances, or to punish the armed bands who had been causing so much trouble. It was, therefore, decided to invite the Masai under our protection to assist the Government police. To this they made immediate response, and with a thousand Masai to scout and guard the flanks, an expedition shortly reduced the surrounding country to submission. A few months later, when a military company was stationed at Machakos, the rebels further afield were subdued by a combined military and police force, assisted by over a thousand Masai warriors. On these two occasions I worked with and amongst the Masai, and was greatly impressed by their fine physique, manly bearing and response to discipline; and when later I was appointed Resident to the Masai chief and Collector of Masailand, the opportunity of becoming acquainted with the life of this interesting people presented itself. Residence among the Masai supplied the reason why there has been practically no information on this subject since the publication in 1884 of Joseph Thomson's famous book, "Through Masailand," which almost exhausted the knowledge to be gleaned about the Masai from the Swahilis and neighbouring peoples. The Masai are

naturally reticent, and until the last two or three years no pure Masai adult had learnt Kiswahili, while the young boys and girls who were acquainted with the language, or had been taken into service, were not only disqualified from being admitted to the tribal councils, but might not even return to their villages. Since neither boys nor women are permitted to be present when any question of importance is discussed by the elders, and are, in fact, not allowed to speak to a warrior or an elder unless spoken to, there had been little or no reliable method of imparting information. In personal dealings with the Masai I was fortunate in having as police and interpreters some of the first Masai warriors who had engaged in Government service: this enabled me to communicate direct with the people themselves without the restrictions hitherto imposed upon such conversations.

To Mr. W. M. Griess I wish to express special thanks for his great kindness in placing the photographs on pp. 3, 7, 12, 13, 15, 17, 19, 29, 35, 52, 59, 61, 69, 74, 75, 79, 93, 95, 117, 121, 139, 146, 159, at my disposal. They are a contribution the value of which it would be difficult to overstate. The remaining photographs were taken by myself: those relating to African game represent the living animals in their natural surroundings, and the dead animals immediately after they had been shot, without disturbing or arranging them in any way.

In the notes on certain of the Fauna of East Africa it should be remembered that the aspect presented deals

with a personal acquaintance of the beasts and birds specified: it is unnecessary to say that their habits may vary with the conditions of other parts of the world.

Since the title of this book may lay itself open to criticism, some justification for its adoption is called for. By the "Last of the Masai" I do not mean the last individuals of the race, but rather the last of the rapidly decreasing band of pure blood, whose tendencies, traditions, customs and beliefs remain uncontaminated by admixture with Bantu elements and contact with civilisation.

S. L. HINDE.

CONTENTS

PART I

THE MASAI RACE

CHAP.		PAGE
I.	THE MASAI RACE AND ITS DIVISIONS	3
II.	THE MASAI ROYAL HOUSE	22
III.	MASAI CHARACTERISTICS	33
IV.	CUSTOMS	43
V.	WARRIORS AND WARFARE	52
VI.	MASAI WOMEN	67
VII.	DOMESTIC ANIMALS AND HUNTING	77
VIII.	INDUSTRIES	86
IX.	MASAI VILLAGES	91
X.	RELIGION, SUPERSTITIONS AND LAWS	99
	NOTES	110

PART II

FIELD NOTES

XI.	FIELD NOTES ON THE GAME OF EAST AFRICA	115
	APPENDIX	172

LIST OF ILLUSTRATIONS

PART I

THE MASAI RACE

	<i>page</i>
<i>Masai Boy</i>	52
<i>Masai Weapons</i>	53
<i>Masai Warriors</i>	<i>pages</i> 55, 57, 61
<i>Masai Warriors in their Kraal</i>	<i>page</i> 59
<i>Masai Warriors' Head-Dress of Ostrich Feathers</i>	62
<i>A Group of Boys</i>	65
<i>Masai Women</i>	67
<i>Low Class Masai Women Traders</i>	69
<i>Masai Woman</i>	71
<i>Masai Women Painted and Decorated for a Medical Ceremony</i>	73
<i>Masai Prostitutes at Nairobi</i>	74
<i>Masai Woman in a Masai Village</i>	75
<i>Masai Cattle</i>	78
<i>Kiboko Swamp</i>	79
<i>Masai Pottery</i>	89
<i>An Evening Scene near a Masai Village</i>	93
<i>Masai Village</i>	95

PART II

FIELD NOTES

<i>Water-Buck's Head</i>	115
<i>A Kiknyn Swamp</i>	117
<i>Hinde Falls on the Athi River</i>	119
<i>View across the Great Rift Valley</i>	121
<i>Coke's Hartebeest</i>	123, 125
<i>White-bearded Gnu</i>	126
<i>Dying Gnu</i>	127

LIST OF ILLUSTRATIONS

xix

	<i>page</i>
<i>Cow Eland</i>	128
<i>Grant's Gazelle</i>	" 134
<i>Kirk's Gazelle (Paa) in a Deserted Village</i>	" 138
<i>On the Uganda Road</i>	" 139
<i>Rhinoceros with 25-inch Front Horn</i>	" 144
<i>Rhinoceros</i>	" 145
<i>View on the River N'Gongo Bagas</i>	" 146
<i>Young Wart Hog</i>	" 149
<i>Giraffe (Cow)</i>	" 150
<i>Boehm's Zebra</i>	" 153
<i>Lion, now (Stuffed) in the British Museum</i>	" 155
<i>Lion Shot by Mrs. S. L. Hinde</i>	" 157
<i>View of the Kidong in the Great Rift Valley</i>	" 159
<i>Spotted Hyæna</i>	" 163

PART I
THE MASAI RACE

A

CHAPTER I

THE MASAI RACE AND ITS DIVISIONS

THERE are various theories concerning the origin of the Masai people: of these, the suggestion that they are of the same stock as the Zulus has carried some weight owing to the analogy between many of the customs of the two races. But fundamentally opposed to its acceptance is the fact that the Masai language is not one of the Bantu group.

Both races fight with shields and spears, and the warriors of both are drilled and divided into companies under captains.

They acknowledge only one royal family, and the ruling chief has never been elected from outside that family. Many of their marriage customs are also identical: neither Zulu nor Masai warriors are allowed to marry, and when married neither race regards them as fighting men.



A M'KIKUYU ELDER

The painting by the Masai of their shields with tribal arms is another custom in common with the Zulus, whose regiments carried shields of different colours as a means of distinguishing between them. But notwithstanding these points of similarity, the question of language raises a barrier which cannot be crossed in hazarding the suggestion of a common origin. Masai is a language of suffixes, and it is probable that the race—which has always been nomadic—is intrusive from the North.

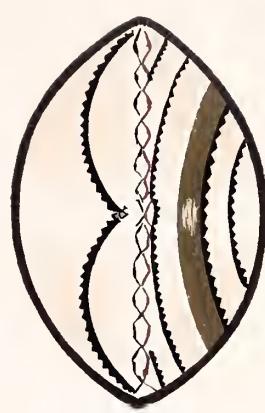
In former times the Masai were the most powerful and numerous race in East Africa, but many causes have combined to reduce their strength, and they are now no more to be reckoned with than any other comparatively small tribe in the country. At the death of their late Sultan Batian, civil war followed upon the division of the Masai people under his two sons: this, together with the loss of their cattle from rinderpest, followed by famine and small-pox, decimated their numbers with almost incredible rapidity. During the height of their prestige the Masai neither made slaves nor took prisoners on their raiding expeditions: they did not marry, or allow their women to marry, outside the tribe. Members of neighbouring tribes were never permitted to live among, and rarely even to visit, Masai kraals; and if for any reason individuals of the tribe chose to live with alien races, they were not allowed to return to their people. As the Masai were in no sense traders—all their necessaries of life being found within their own borders, and augmented by



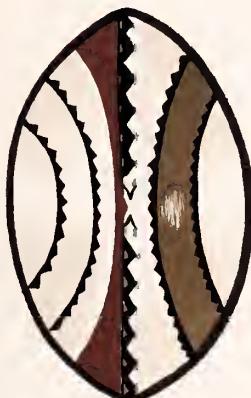
MATUMBATU



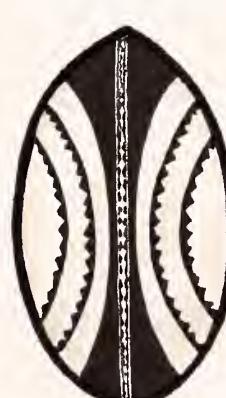
SELEGUNIA OF BOURGU
NOW SELEGUNIA OF MATUMBATU



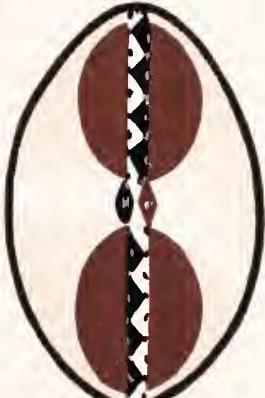
KIKANYUKI



KAPOTE



KAPOTE



LEUTER



MOIENDET
MONGO



SIGARERI



LIRKINOBOP AND ELBUBOGO
KIKANYUKI

MASAI WARRIORS' SHIELDS.

cattle-lifting from their neighbours—they remained an isolated race. As a result, it was difficult to obtain any information concerning them; and their natural aloofness, which kept them apart from contact with the surrounding peoples, held their customs and beliefs together unchanged. Since European occupation of the country, they have gradually been brought to realise that a stranger is not of necessity an enemy, and that there are other valuables existent besides cattle, sheep, goats and their own iron work. The effect has been rapid: even now many of their habits and customs have changed, and it is difficult to sort out the true Masai beliefs and traditions from the mass of their increased knowledge. The language has already gained a large number of words, representing objects the existence of which the Masai did not even know four or five years ago. Thus, their very speech will in a few years have changed with the people almost beyond recognition.

After the famine caused by the rinderpest in 1892 and the preceding years, some of the Kapote, Dogolani, Segerrari, Matupatu and a small part of the great Bourgu sections of the Masai were enkraaled on, or near, Nairobi river. As they were greatly reduced in numbers by small-pox epidemics, they still had sufficient cattle left to keep them from actual starvation. The rinderpest had destroyed almost all the cattle of the Loiter Masai and affiliated sections of tribes. Sendeyo, the Loiter chief, in accordance with the Masai custom, sent a warning to the

Masai on the Nairobi to the effect that he intended to fight them for their cattle. Soon afterwards he came into the Nairobi neighbourhood with a powerful war party. The cattle were driven by their owners to the neighbouring hills, and a battle was fought which resulted in the defeat of the Nairobi Masai, and the Loiter tribe carried off all the cattle. During the battle the rival warriors attacked each other in two long lines, and the fight developed into a series of duels.* Though Sendeyo proved victorious on this occasion, Lenana shortly afterwards retaliated and recaptured most of his own cattle, the only serious consequences of the raid to him being the deflection of a certain number of his adherents. These, the survivors of the Kapote, Kikenyouki and some of the Bourgu tribe, fled into the Kikuyu forest, where many of them were killed, and their women enslaved by the Wakikuyu. Those of the beaten party who escaped were reduced to starvation, and were in daily terror of falling into the hands of the Wakikuyu. It was, therefore, ultimately decided by them to send a deputation to the representative of the Imperial East India Company at Fort Smith, asking for the protection of the white man. The Company's officers were only too glad to acquire power over even a section of the terrible Masai, and to have the hereditary enemies of the Wakikuyu, who were at that time constantly at war with the Europeans, as a powerful fighting factor in the

* The Masai never interfere with women in their raids, and the women cheer loudly and encourage their relatives during the fight.



WAKISUYU WARRIORS: TWO OF THEM ARMED WITH MASAI SPEARS

neighbourhood of Fort Smith. Some two years later, when friendly relations had been established between the Wakikuyu and the officers in charge of Fort Smith, the Masai became a constant source of trouble, disputes arising between them and the original inhabitants of the neighbourhood. It was considered advisable to remove these Masai to a neighbourhood affording less likelihood of collision with the Wakikuyu. A fort was accordingly built near the N'gongo Bagas river, eight miles from Fort Smith, and to this about three thousand Masai were sent. It was hoped that they would devote themselves to agriculture, and for some time their farming promised to be successful. But from a variety of causes, more especially, perhaps, the nomadic instinct in their blood, directly they became rich enough in cattle, sheep or goats, the influential members of the colony returned to their wandering brothers. The residue degenerated into thieves, or lived on the proceeds of their women's prostitution. The Masai at N'gongo, and those who lived amongst and had taken to the manners and customs of the Wakikuyu, having for some years received their orders direct from the white officers in the district, repudiated the authority of their



MASAI CHIEF, LENANA, WITH HIS
ELDEST SON

chief Lenana. This led to constant trouble. Lenana, who in the interval had again encountered Sendeyo and had completely routed him, eventually ceased to consider himself responsible for any of these deserters, since he was not empowered to punish those who refused to obey his orders. These Masai have now become mere pariahs, and are a byword to all who have had dealings with them. The wild Masai, with whom few people have come into contact, are, unfortunately, often blamed for the action of their bastard relatives.

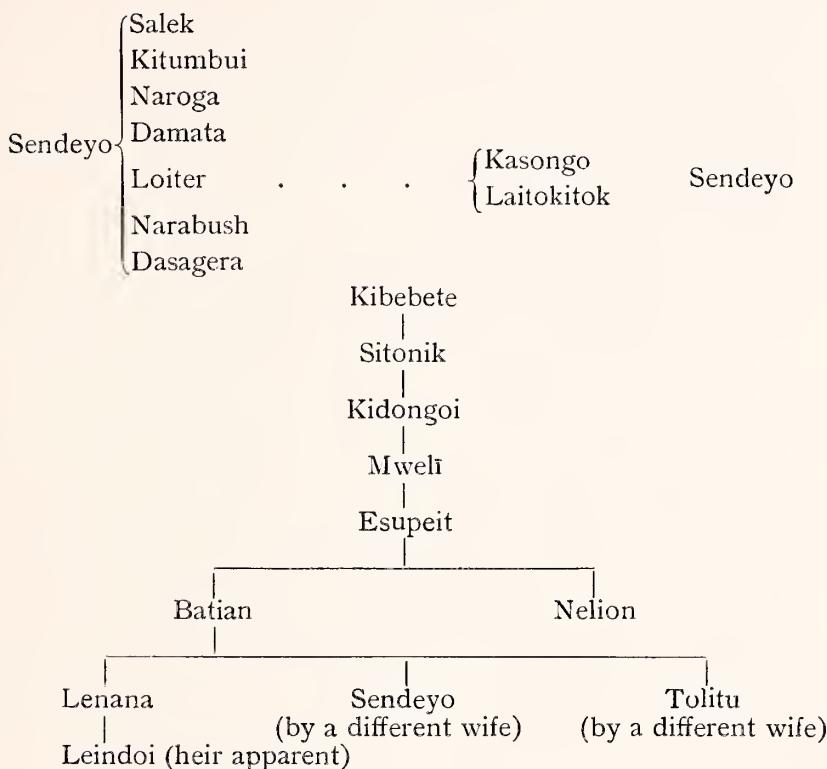
The Masai nation, split into two factions, is now represented by the following divisions :

Divisions of the Masai Nation.

UNDER LENANA.

	<i>Sections.</i>	<i>Sub-sections.</i>	
Lenana	Bourgu		
	Segerari	{ Kasongo	
	Dogolani	Laitokitok	Lenana
	Kapote		
	Kikanyuki		
	Matumbatu		
	Endologotuk		
	Damata		
	Ravine Bourgu		

UNDER SENDEYO.



Under Masai rule are two tribes called the Elgunonu and the Dorrobo, both of which are practically slave races. Though no individual man is a slave, any Masai warrior is entitled to give an order, which must be obeyed, to any member, or members, of either of these tribes. All work thus ordered by the Masai is paid for by them when completed.

The Dorrobo are hunters and carpenters, and it is their especial function to make the shields and prepare the skins required by the Masai. They neither keep

flocks nor herds : when game—which constitutes their regular food—is scarce, they buy animals from the Masai for slaughter. An Olldorobon is not allowed to



marry among the Masai, but occasionally a Masai will take a wife from among the Dorrobo. The Dorrobo do not build kraals after the manner of the Masai, but inhabit clusters of badly built huts, hidden in the bush. In war they are not allowed to accompany the Masai or to carry shields and spears : their weapons consist of a bow, poisoned arrows, a sword, knob-kerry and a heavy wooden-handled spear, into one end of which a massive arrow-head, on a shaft about a foot long, is placed. This arrow-head is thickly smeared with poison.

In attacking large game, such as elephant, hippopotamus or rhinoceros, they drive the arrow-head into the animal, whereupon the heavy shaft drops off and is recovered ; the Olldorobon then re-arms the shaft, and proceeds to place another barb in the beast, following the spoor till the animal succumbs to the effect of the poison.



M'KIKUYU GIRL IN A KAFFIR CORNFIELD

The Elgunonu—numerically much weaker than the Dorrobo—are workers in iron. They do not hunt or eat game, and are a pastoral people living under the same conditions as the Masai. Under no circumstances do the men or women intermarry with Masai or Dorrobo. Their kraals are built in the open, in close proximity to the



WAKIKUYU WORKING IN A FOREST CLEARING

Masai kraals, and their young men are allowed to accompany the Masai, with shields and spears, on the war-path.

Though the small section of pure-blooded Masai still keeps itself aloof from intercourse with neighbouring tribes, the bastard portion of the race has absorbed so much of the Wakikuyu element that, separate as the two peoples are in natural characteristics and tradition, they must yet, to some extent, be considered together.

The Wakikuyu are an agricultural race living along the borders of the Masai country. Many years ago, when the Masai owned and ruled all the country, from far into Uganda territory to the coast, the Wakikuyu were in subjection to them, and, in consideration of their usefulness in this capacity, were permitted to live under Masai protection. Since the establishment of European influence, and the decimation of Masai numbers, the Wakikuyu have largely augmented their strength, and now cover a considerable area of land. As a race they are cowardly and treacherous. This manifests itself in their method of attacking the undefended. Small parties of women and children, or isolated groups of one or two men, are frequently cut up by them; and their treachery to Europeans is both of old and recent date. Ten Masai boys, or even Wakamba, armed only with bows and arrows, will, however, go through the whole of the Kikuyu country unmolested. In olden days, when the Wakikuyu kidnapped women, for the purpose of selling them to the neighbouring tribes or to the Arabs as slaves, the Masai punished them so severely that order was kept; but since European protection has been extended to them their raiding propensities have increased rather than diminished. They plant gardens with bananas, Indian corn and matama, and live almost entirely on vegetable food, their flocks being inconsiderable. Honey forms a staple element of their diet. This they collect by hanging oblong honey boxes, made of the hollowed

trunk of a juniper in the trees, and smoking the bees out.

They till and cultivate the ground, but as it is not manured the soil quickly becomes exhausted, and the burning down of large tracks of forest is resorted to as a means of procuring fresh land. In this way they are



A M'KIKUYU VILLAGE, SHOWING FORTIFIED GATE AND GRAIN STORES

rapidly denuding the forest lands, and country which a few years ago was covered with trees is now absolutely bare. The Masai are strongly opposed to this wholesale burning of the forest: it has always been their custom to take their cattle during the dry season into the woods, as, even when the plains are burnt and dry, the forest grass is fresh and plentiful.

The Wakikuyu are a well-built people, with the broad

negro type of countenance and feature. Occasionally they wear their hair long—copied from the head-dress of the Masai warriors—but more often it is twisted into a sort of fringe about three inches in length. The young men cover their person with mutton fat and red clay, which renders them exceedingly offensive. It has of late years become customary for them to carry both shields and spears: the former they have copied from the Masai, the latter are of their own design, and have a leaf-shaped blade, about a foot in length and four inches broad, tapering to a point. The handle is wooden, with an iron spike about six inches long at the other end. The Wakikuyu carry swords, and use bows and poisoned arrows. They grow tobacco, which they mix with potash and use as snuff: this they carry in a small bottle suspended by a chain round the neck. These bottles are very cleverly made of ivory or horn; and it is now not unusual to see an empty cartridge case, with a stopper of native make, used for the same purpose. Many of the Masai customs have been adopted by them: thus the women and old men not infrequently shave their heads. The women wear enormous quantities of beads, but hardly any iron wire or chains; their earrings are hoops of beads or circles of wood of about four inches in diameter. Both men and women stretch their ears as the Masai do, and also pierce four or five holes in the upper edge of the ear, into which small sticks, about two inches long, are inserted.

The Wakikuyu have a theory that the crowing of



KIKUYU VILLAGE

cocks at night used to betray their whereabouts to their enemies, and for this reason they gave up keeping fowl. They build their villages in the thickest bush, and their gateways are a marvel of strength and ingenuity. So well concealed are the Wakikuyu villages that it is possible to pass within a few yards of one without having any idea of its existence. The terror inspired by the Masai has taught both the Wakikuyu and the Wakamba that their safety lies in effectively hiding themselves.

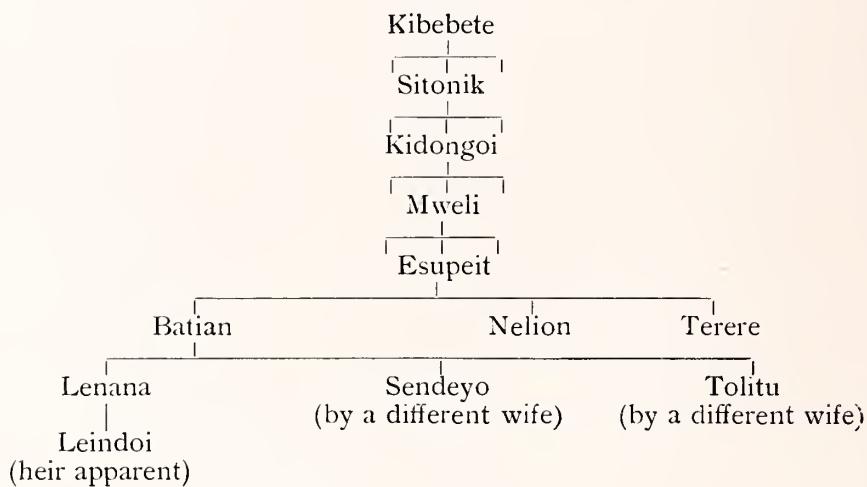


MASAI WOMAN

CHAPTER II

THE MASAI ROYAL HOUSE

The Masai Royal Family.



THE Masai royal family are of the Segerari tribe. Of their royal house, the great chief Batian stands out as the most powerful ruler acknowledged by the race. In accordance with the tradition of Masai chiefs, Batian governed entirely by personal influence, and not by cruelty. But in addition to the prestige of chieftainship, his influence was largely augmented through the

reputation he had acquired as the greatest medicine man of his tribe.

Masai rulers are credited with the power of second sight, which it is held they can invoke at will, and transmit to their heirs through the agency of a certain medicine, the ingredients of which are known only to the royal



MASAI CHIEF, LENANA, AND SOME OF HIS WIVES AND CHILDREN

family. Once or twice during each year the reigning chief invokes this power, and usually remains under its influence for several days together, the taking of the medicine being invariably followed by a drinking bout. On recovering from the effects of this, he makes known to his followers the intimation regarding the future revealed to him during the influence of the royal medicine.

Before a raid is undertaken the power is invoked, and

the prophet then directs his warriors where and how to attack, and in what places the cattle are to be found. By some extraordinary means—possibly not unconnected with the secret service system, which is carried to great perfection among the Masai—these predictions are almost invariably correct.

It is said that Batian placed all his medicine into a living tree, and proclaimed that whichever of his two sons, Sendeyo or Lenana, found and appropriated it should be his successor. The discovery of the medicine by Lenana was looked upon by the Masai as evidence of his fitness to succeed his father in chieftainship. But in order that so important a matter should not be left wholly to chance, Batian, when he was about to die, called his elders and warriors together, and made declaration that Lenana was to succeed him. Although it had been known for some years that Lenana was the chosen heir, this gathering represented the formal handing over of the royal rights, and the announcement was accepted without question by all the Masai. Sendeyo—the elder son by a different wife—had from his boyhood been both quarrelsome and deceitful, and the development of these characteristics with his advancing years finally resolved Batian upon cutting off his succession.

The ceremonial of investing Lenana with the royal succession was accordingly held. Batian took off his right sandal and put it on Lenana's right foot, to show that Lenana would follow in his footsteps. Then he

unbuckled his sword and placed it in Lenana's right hand, indicating that his battles would be Lenana's; he also took a strip of the skin garment he was wearing and fastened it round Lenana's neck, as a symbol that his possessions were made over to Lenana. Finally, the royal medicine was handed over, thus completing the ceremony.

Batian's dwelling-place was either near or on Kilima N'jaro, or in the neighbourhood of Eldonyo Erok, the seats of the royal family for many generations. It was here that Batian died, five days after the investment of Lenana, and here that, shortly before his death, the most wonderful of all his prophecies was made. This prophecy, repeated by one of the warriors present at the time, is given as nearly as possible in the man's own words : "When our father Batian felt he was about to die he called together all the elders and warriors of the Masai. We came in great numbers, until the place was black with us, even as our villages are black with flies in the time of the rains. We sat round in lines, curved like the moon when she is first born, and our father Batian sat amongst us in full sight and hearing of all. He first sat, saying no word, his eyes seeing what no man else could see. Then he arose, and pointing to the great hills he spoke : 'I see no men : all, all are finished and gone down. My children are no more.' He sat down again, and covered his eyes with his hands, we all sitting silent, for the breath had gone from us. Again he looked where he alone saw, and

said, 'Now I see neither men nor cattle, the cattle have followed my children, and the land is empty and bare, as the palm of my hand is empty and bare. Woe, woe for my land and children.' As he again ceased the sweat poured from us, and we could not see for fear. The silence was yet longer, and each man, and our father too, was thinking of the evil days to come. When the great one next spoke the grief had fallen from him, as the cloud disappears when the rain falls, and with gladness in his eyes he pointed to where the great water is, saying, 'They are coming, they are coming, those who will protect and save my children. See you them not, first one, then many, many, until the land is full of them, and peace and plenty again reign. See you not the man, who is not a man but a god, with a fair and shining white face, and behind him many more, until my eyes cannot see the end of them, all, all fair and white. These god-men will follow quickly on the evil times; they will live in my land, and they will care for my children when I shall be no more. My eyes shall never see them, but you, my people, will see them; fear them not, and harm them not, for they it be who will protect you. Go to them and let them be your father, and be you as children to them, for they are wise and great, even beyond your father Batian.' We looked long and earnestly to where our father pointed, but no god-men saw we. But we believed what we heard, and shook for fear. Ten moons passed, and a great sickness came upon us all. Men, women and children died and

were not ; few, only few, were left, but our cattle still remained. Five more moons passed, and another great sickness came, and all our cattle died—not one cow was left, only a few sheep and goats, and we that remained lived with difficulty. Many of us died, for we had nothing to eat, and those death spared were shrunken and weak as



LENANA AND SOME OF HIS ELDERS

though age had fallen upon them. More moons came and went, but not many ; and then came men running, saying that the god-men had come, and we feared greatly and hid ourselves. But we remembered the words of our father Batian, and we came, trembling, to the god-men, and they were indeed as gods. But they did not treat us evilly, and since they live in our midst we dwell in safety. At first they lived not near us, but now you have come, great

medicine man, and we know but you among all the white faces, and you and Lenana are our father. Thus have come to pass the words of Batian, who spoke before he died."

This is how Batian is said to have foretold the great smallpox and rinderpest epidemics, and the coming of the white men.

Throughout his lifetime Batian had succeeded in keeping peace amongst the various Masai tribes, with the exception of the Laikipia Masai, whom he had fought and completely exterminated. Though the Masai raided other tribes, so united were they under his sway that no internal quarrels of any magnitude took place amongst them, notwithstanding the fact that they then extended from beyond Naivasha to the coast regions. No sooner was Batian dead, however, than Sendeyo announced himself chief, and upon Lenana and the bulk of the Masai repudiating his authority, he, with the Loiter tribe only, detached himself and declared war. The outcome of this warfare between the rival chiefs has been already dealt with : after Sendeyo's first victory, and Lenana's subsequent retaliation, continual raids and bickerings took place between the two factions, but no great battle was fought. Prior to this warfare between the two brothers, the Masai had never fought in large numbers ; though this may possibly have resulted from the fact that only since then have they fought among themselves. In the olden days, when they raided and fought, clearing all before them—



WAKIKUYU WOMEN

taking, perhaps, thousands of head of cattle in one raid —between Naivasha and the coast, they never went more than a hundred strong, and usually numbered only thirty, forty or fifty. This small force of Masai warriors was sufficient to fight and defeat the superior numbers of other natives. At the present time their inter-tribal fighting depends for success on the number of spears in the field, and a battle amounts to a series of duels.

Sendeyo, who took up his abode at Lamonyani and Eldonyo Nyuki, has, as a result of his heavy losses, now not more than eight hundred warriors all told. It is Sendeyo's policy to balance his lack of numbers by strategy. In his recent raid (May 1899) he disregarded all laws of Masai warfare by giving his warriors orders to kill Lenana by any means, and to consider fighting, or the taking of cattle, of secondary importance.

The Masai royal house has always possessed a well organised secret service. Lenana receives almost daily information, not only from all parts of his possessions, but from wherever the Masai have wandered, giving him details of all he wishes to know. No one has been able to find out who are the spies, and the organisation is so efficiently controlled that Lenana's knowledge of events is supposed by his people to be due to magic, or as they call it, *N'gai*.

Ten months after Batian's death, Lenana went to his father's grave to remove the skull. He took with him a goat, a gourd of milk and a gourd of honey. The goat

he killed, and after eating portions of it poured its blood on the ground ; the milk he partly poured on the ground and partly drank ; the honey he mixed with water, and dipping Batian's sword in it, lifted the skull from the ground. It is not known whether the skull is still in his possession or whether he has returned it to the neighbourhood of the grave : that it is hidden is certain, and Lenana only knows where it is. This secrecy on the subject is to prevent the skull from falling into the hands of a stranger. Each Masai chief removes his father's skull with similar rites after the lapse of ten months. The possession of the skull of his father is supposed to help to direct the son in ruling, and to carry with it some of its original possessor's qualities.

Upon members of the royal house alone is the honour of burial conferred. The Masai superstitions prohibit the burying of any dead bodies, since it is held that the practice of burial taints the soil and causes damage to the grass crop.

Enormous piles of stones are heaped upon the graves of the dead chiefs, which rise above their surroundings in the form of great cairns.

It was not until after the cattle plague and small-pox epidemic that the Masai settled at Kenya (Eldonyo Geri = the Striped Mountain). They now live in considerable numbers round the base and on the lower slopes of the mountain.

CHAPTER III

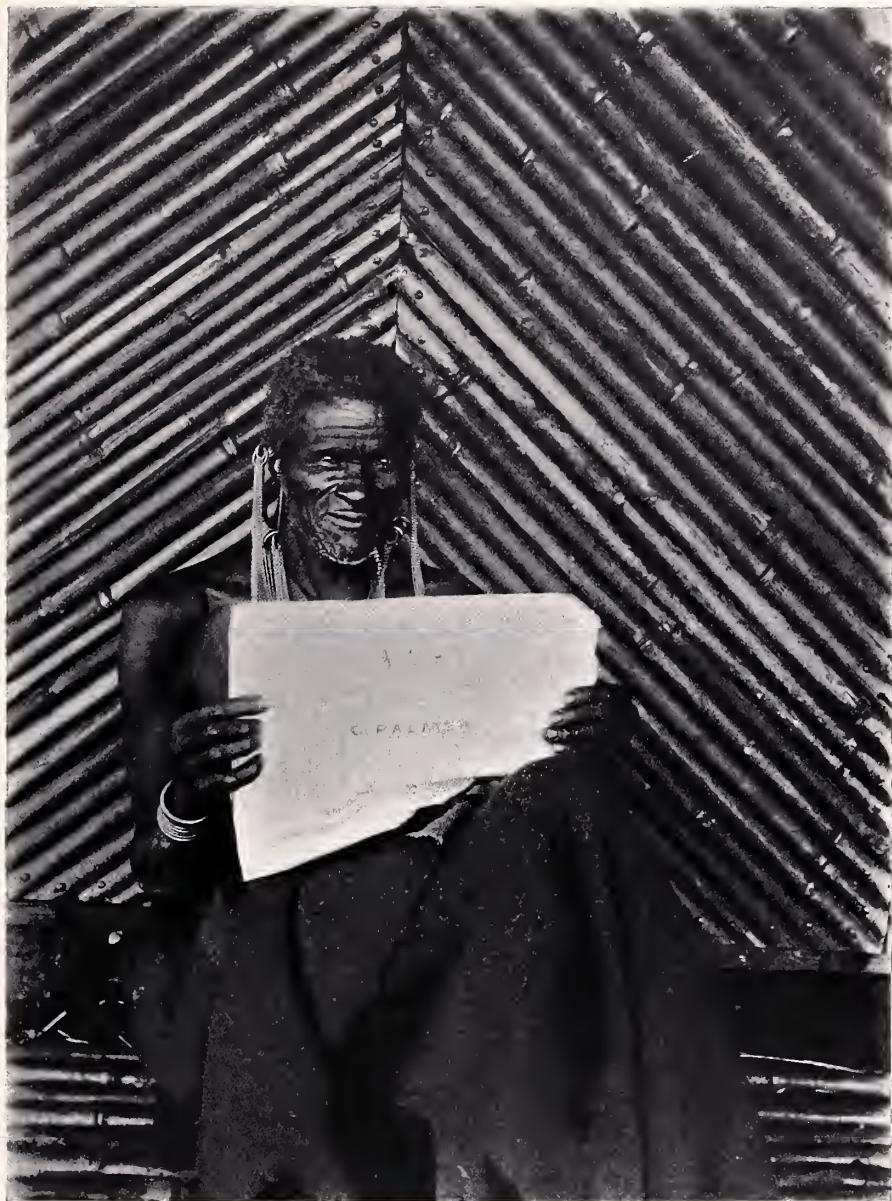
MASAI CHARACTERISTICS

THE Masai are fundamentally unlike the peoples who surround them, in appearance, habits and language. They are quiet and dignified in their bearing, very low voiced, and they use practically no gesticulations. When making a speech, however, a Masai will hold a stick or knobkerry, with which he emphasises his sentences by raising and letting it fall, quite slowly, with the rise and fall of the periods. If one man stops speaking and another begins, the second speaker takes the stick from the first, and in this manner it is handed round and used by each in turn. This quietness and repose of the Masai is particularly striking, and is one of their most distinguishing traits. They have an undoubted gift of oratory, and are greatly affected by it. The similes employed by them are excellent, and they work a speech to a climax in a most masterly manner. Added to natural habits of observation, they possess considerable reasoning faculties: an instance of this is shown in their interpretation of the effect of the railway line upon the game in their

country. They have noticed that the game is not afraid of the trains, and seems to prefer staying close to the line. This they account for by saying: "The lions are afraid to go near the line because they have been much hunted and shot near it: the game knows this, and therefore stays close to the line, and escapes the lions." This is probably the case. The game remains close to the line for miles, and will often run along by the side of a train, though most of the animals strongly object to *crossing* the tracks, and make enormous springs to get over a ground telegraph wire.

One of the most marked characteristics of black people is their keen perception of justice. They do not resent merited punishment where it is coupled with justice upon other matters. The Masai have this sense of justice particularly strongly developed. They, therefore, have no difficulty in realising that if they are responsible for personal loss, or theft, it is incumbent upon them to make sure that at least the equivalent is returned. As a race they are intelligent and truthful, and a grown Masai will neither thief nor lie. He may refuse to answer a question, but, once given, his word can be depended on.

Both adults and children possess the faculty of seeing pictures. A Masai who has never been near white people will hold a picture before him—provided, of course, it embodies something familiar to his knowledge—and accurately describe what it represents. Even small children of between two and three years, upon whom the experiment



A MASAI ELDER

was tried, recognised a pictured lion, barely three inches in size, the first time they had seen anything of the kind.

Their musical development is quite rudimentary. They have no musical instruments whatever, and their singing is correspondingly elementary. War songs, and a song sung by them while herding the cattle, or when making or taking medicine, are the sole manifestation of any impulse in the musical faculty. The singers are warriors and young girls and boys : the women very rarely sing. All the music of these songs is similar : they have a range of five or six tones, and invariably start on the highest note, descending gradually to the lowest.



TWO MASAI ELDERS

This is repeated and reiterated with a singular droning monotony in everything except the war songs.

All Masai are quick at learning, and, since they are both quiet and intelligent, they make excellent servants. They acquire cleanliness with surprising rapidity, seeing that they naturally seldom wash.

Directly an infant is born it is washed in cold water, and as long as it remains in arms it is washed every day. The older it grows the less frequently it is washed.

Adult Masai wash themselves only when they are personally inconvenienced by their unwashed state: they then bathe in the river. Their clothes are never cleaned in any manner, and the offensiveness which results from this is augmented by the prolific use of fat and oil, as decoration or as medicine.

The Masai are fond of their children, though they regard them chiefly as a means of wealth. If a man has many children, he and his wives do nothing; the children tend the cattle and do all the work (the cooking is, however, always done by the wives), and ultimately, when the girls are married, the father gains a marriage fee in cattle.

The adult male Masai may be described as tall and spare, with sloping shoulders and small hands and feet. The sloping shoulders are probably due to a complete absence of manual labour, and to the constant carrying of a shield and spear in either hand, each weighing eight or nine pounds. Compared with his height, an average Masai could not be considered broad-chested. A habit of stooping and leaning the head forward when walking or running gives a slovenly appearance, only slightly detracted from by an abnormally long stride. They are extraordinarily fleet of foot, and can run without tiring for incredible distances. Their usual pace is a long, sloping trot.

The custom of distorting the ear might lead to the supposition that this feature is naturally a prominent one.

This is not the case, and in instances where the ear is left to nature it is both small and well shaped.

The chief method of distorting the ear, common to men and women, is by stretching the lobe hole to an enormous size, in many cases the aperture being large enough to admit a one-pound jam tin. The women, in addition to this, make two or three small holes in the upper edge of the ear, and either wear chains from four to six inches long, suspended from these by small rings, or the chains from both ears are fastened on the top of the head. These chains are made of iron, and the rings of copper wire, beaten very fine, and fastening into one another with small hooks. A hole on one side and a pointed piece of wire on the other, inserted into the hole, are also used, and make a very secure fastening. Among the men it is customary to have a single hole in the upper edge of the ear, and it is, usually, only during boyhood that they wear anything suspended from it. The decorations for the huge lobe vary with the taste of the wearer: sometimes they consist of a solid stick, two or three inches in diameter, and sometimes of a hollowed stick. An ear-ring of small hanging chains, fixed on to a piece of iron about two inches long, is worn by the men, suspended from the bottom edge of the lobe; and both men and women wear large circular ear-rings made in a spiral of brass wire, and



MASAI ELTERS

suspended by strips of skin. Occasionally the women hang a small arrangement of chains across these spirals. These oral decorations hang down to the breast. Since the Masai have come into contact with Europeans they wear rupees, brass-headed nails in bunches, &c., in their ears, and they also use brass and copper wire, and beads in the making of their ornaments. Prior to this only ornaments made of iron—which they find in the river beds, and smelt themselves—were worn.

When the Masai are not wearing ornaments in their ears they find the stretched lobes, which hang down five or six inches, very much in the way; they are also liable to get torn, and this, of course, precludes the wearing of ornaments entirely. To obviate these difficulties they either tie the lobe in a knot, or hang it over the upper part of the ear. In the event of an ear being torn they splice it by cutting the ends and tying them together, the result of which is frequently a perfect join.

With the exception of the Elmoran and Selogunia,* male and female shave their heads and remove all the hair of the body. Even the infants are shaved, and it is the rare exception for a man to have either beard or moustache. It is customary to remove the hair of their chins, cheeks and nostrils with small iron tweezers, similar in all respects except size to those used by their smiths in iron-working. The Elmoran and Selogunia allow the hair to grow, which they bind round with thin strips of skin, and plait into a

* See p. 56.

pigtail. They do not shave the hair on the body. For shaving purposes they use a small and very sharp knife or razor.

All the males of the Masai are circumcised, but not until they are over eight years of age. Once in about every five years there is a general circumcision of those boys who are considered strong enough to carry a spear and a shield. In the case of delicate boys another five years is waited: a Masai year being represented by ten lunar months. They reckon time entirely by the moon and the rains, of which there are two in a year.

Such expressions as "to-day," "yesterday," "to-morrow," "the day after to-morrow," and "a long time ago," they use to fix dates by; and they tell the time of day by indicating the position of the sun.

The Masai do not mutilate or decorate the lips, nor do they file or paint their teeth. A large number of them have very prominent teeth. This appears to be natural, since it is not considered an especial beauty. All the Masai have excellent teeth, and they frequently clean them with a split stick used for the purpose. They are usually very even and brilliantly white, bad teeth being practically unknown amongst them.

It is customary soon after they have cut their second teeth to have two incisors knocked out. The origin of this is supposed to date back to a time when tetanus was a great scourge amongst them, and they discovered that it was a comparatively simple matter to feed a man suffering

from lockjaw if two of his front teeth were missing. The race suffered most in the neighbourhood of certain districts, as yet unlocated, where at one time numbers of Masai used to graze their cattle.*

* Some years ago on the Lomami river, one of the tributaries of the Congo, I came across swamps which the natives told me were so poisonous that they dipped their war arrows in the water, after which any person scratched by them invariably died. On making an analysis I found the tetanus bacillus, or what appeared to be such, and this investigation was borne out by the symptoms of the unfortunate victims. This story was further supplemented by the fact that when in the neighbourhood of these swamps we had numerous cases of so-called idiopathic tetanus among our troops and porters.—S. L. H.

CHAPTER IV

CUSTOMS

THROUGHOUT Masai-land there is practically no salt, yet, notwithstanding this, the race keeps in health by drinking the blood of the animals they kill for food. If they are not killing animals they bleed the cattle in the neck, and when the required amount of blood has been drawn, the cut is closed with a tourniquet. Their method of bleeding is ingenious: the blade of an ordinary broad-bladed arrow is passed some three-quarters of an inch through a flat piece of wood about the size of a crown. This they fire from a bow, at very close quarters, into the external jugular vein, the piece of wood preventing the arrow from going too deep, and inflicting a serious injury upon the animal. Cow's blood is held by the Masai to be a remedy for dysentery.

If small-pox or rinderpest appear in the tribe the affected men and cattle have, of late years, invariably been isolated, in accordance with the white man's advice. Special bomas are built at a distance from any habitation, and all men or cattle falling sick are removed at once to

these quarters. During the last two or three epidemics of disease among other peoples, Lenana has placed a strong cordon of warriors round the Masai grazing grounds to prevent communication. The measures he has taken have been so efficient that in the epidemics of '97, '98, and '99, when the neighbouring tribes lost heavily, the Masai entirely escaped. Now, unfortunately, through no fault of their own, rinderpest has broken out among their cattle.

A large number of herbs are known to the Masai as medicines, and many of these are used without any ceremony, being cooked in the food and so taken. A special shrub, whose properties are supposed to strengthen the legs and feet, and enable the eater to run at a great pace without tiring, is largely used by the boys.

Laxative medicines are taken in milk, and are made from a special root known to them; while their costive medicine is compounded from the sap of a particular tree, and is wonderfully effective.

The Masai have faith in medicine in the case of illness, and either take it internally or wear it on, or near, the affected part. The external, or fetish, medicine is sewn up in small pieces of skin and worn on a chain, or in some cases it consists of small pieces of metal—also worn on chains or narrow strips of skin. Once this medicine has been put on, it is never removed, even after the recovery of the affected part.

Occasionally, when business becomes stationary, the

medicine man has a dream that a sickness is about to attack the people or cattle, and all the men are summoned to sing and dance while the medicine man makes medicine. Some of this they then eat, some is put in the water, and some sprinkled round the village. For twenty-four hours after this ceremony the men all wear a strip of goatskin, about eight inches long, hanging from the second finger of the left hand.

In common with many African tribes the Masai have a method of making fire by the friction induced in rapidly turning a piece of hard wood on a softer piece.

Though the Masai do not grow tobacco themselves, its use is well known to them. Both men and women smoke and chew, in addition to which they use snuff made of pounded tobacco mixed with potash. They use pipes which are cleverly made, the tobacco being dried before smoking. Their snuff-boxes are made of either wood or hide, and are from two to six inches in length. They are worn round the neck, suspended from a chain. Only the older men and women smoke—neither warriors nor children are allowed to touch tobacco. All their tobacco is obtained from the Wakikuyu or the Wakamba, both of which tribes cultivate it.

A very fiery spirit, made from fermented honey, is drunk only by the elders, who periodically get intox-



MASAI WOMEN'S WIRE AMULETS

cated. The warriors are never allowed even to smell this.

The women wear an enormous quantity of ornaments on neck, arms and legs, the combined weight of which makes it a matter of wonder that they can walk at all. From the wrist to the elbow, and from the elbow to the shoulder, their arms are wound up in iron wire, and the legs, from ankle to knee, are similarly encased. This has to be fitted on by a *fundi* (professional), and can only be taken off by him. They live thus encased, and even when the iron enters into the flesh and causes ulcers and sores, they frequently refuse to have it removed. The neck is also encased in iron wire, which from fitting the neck tightly spreads out like an Elizabeth frill and varies in some cases to a foot or more in diameter. Over this they wear small collars of iron wire—the fastenings of which serve as ear-rings—with iron chains, sometimes a couple of feet long, hanging from three small bell-shaped ornaments on the front of the collar. They now also make collars, about eight inches in diameter, of copper wire with beads fastened on to a narrow circle of skin, from which depend masses of chains, varying in length from six inches to over two feet. The boys wear small collars of either brass, copper or iron wire, but of much lighter make than those of the women, with only from six to nine inches of chains depending, and these from the centre only. They wear rings of copper wire or beads. Their garments consist of dressed skins fastened on one

shoulder and hanging free to below the knees. The women wear two of these skins—one fastened round the waist with a skin belt, and hanging open at one side, the other fastened in the same manner as those of the men. They also occasionally wear a belt, or strings, of beads round the waist next the skin, and of late years it has become customary to decorate their skin garments with lines, or circles, of small beads.

Spitting is a Masai custom with infinite meanings. In the old days the Masai spat at a man with whom they swore eternal friendship. Even at the present time amongst the Masai who have not come in contact with other peoples, the custom continues, and should it be omitted, they spit on their right hand before extending it, and expect a similar return to be made. On coming into a new house, they spit north, south, east, and west, and whenever they see an unknown object they spit at it. This they do from a superstition that it prevents their eyesight from being injured. A newly born child is spat on by every one who sees it—in fact, all small children are spat on to keep harm or sickness from them. On eating a new kind of food, or drinking water from a new source, a Masai invariably takes a small portion from his mouth and places it on his forehead, chin or neck: this is supposed to prevent injury resulting from the food or drink.



AN OLD MASAI

If a Masai picks up a skull, on replacing it he takes a small handful of grass, spits on it, and lays it inside the skull. He does this with the object of warding off harm from himself, and in no way to propitiate the dead.

The significance of this Masai custom is not only to be found in warding off evil, since when cursing they spit copiously. If a man while cursing spits in his enemy's eyes blindness is supposed to follow.

Most Masai of both sexes have only one name, though occasionally they have more. Some singular customs attach themselves to names, and it is a subject concerning which they are very superstitious.

Until a woman is married she is called by her mother's name: her husband then gives her another name, and it is considered most unlucky for her ever to be addressed by the name she has previously borne. If she has children she again changes her name, and is called by the name of her eldest child; but should she remain childless she drops the name her husband gave her on her marriage and reverts again to her mother's name. The younger children's names have no reference to those of their parents, and they change them upon their marriage.

A man also changes his name on his marriage, after which he must never be referred to by his mother's name, or if a younger son, by the name he held previous to his marriage.

When a man is called, or spoken to, he is addressed by

his father's name, and his own name is only used when speaking to his mother. It is considered unlucky for a man to be addressed by name. The methods employed in finding out what an individual is called seem apt to lead to confusion. If a man is asked his name, he replies by giving that of his father, and to arrive at his own name it is necessary to ask a third person, or to ask him what is the name of his mother. There is no objection to another person mentioning his name even in his presence. A good deal of importance is attached to the giving of names among the Masai, and there are certain definite rites in connection with them.

Until a child is about a year old, and ranks as an individual, it is called by its paternal grandfather's name. It is then given a new name, which, in the case of a first child, the mother also takes. To celebrate this a christening ceremony is held. All the relatives are present, and a goat and a cow are killed, of which the assembly partake. Medicine is also made from the intestines of the goat and cow, and this is given to the child to eat. From this time the child is called by its new name. The father selects his favourite from among his children, and distinguishes it with his own name, and thus a name is handed down by selection from father to son.

If, after the christening, the eldest child dies, the mother retains its name until she bears another child, when at the second child's christening ceremony she drops the dead child's name and takes that of the living one.

If two individuals of one tribe have the same name, on the death of one of them the survivor changes his name. It is strictly forbidden for a child to address either of his parents by name: he calls them *Baba* (father) and *Gegu* (mother).

After death a Masai is never referred to by name, although he retains the name he held during life. The calling of the dead by name is also considered most unlucky, and is never done unless it be intentionally and with the wish to do harm, when there are great lamentations among the relatives of the deceased. In talking of the dead they are described instead of named. A husband may, however, refer to his dead wife by name, or a wife to her dead husband, though even this is seldom done. A child is also permitted to refer, in the same manner, to his dead parents, but he will only do so in a case of necessity. The family name, if it can be described as such, is handed down through the children, and if a man dies childless, he and his name are forgotten.

A man addresses his father- and mother-in-law as *bagerr*; it is not permitted for him to call them by their names. If his father-in-law has given him cattle, however, he addresses him as *bageten*. This is a term both of distinction and honour, since it indicates that the father-in-law is wealthy and generous. The son-in-law pays in cattle for his wife, but the father-in-law is in no way bound to make any present over the transaction; it is

therefore counted very much to his credit if he displays any generosity.

A woman addresses her parents-in-law as father and mother.

A boy (*oilaiyon*) may only address other boys and immature women by name. All the old men he addresses as "father"; the women, old or young, he calls *kōkō*, and the warriors he addresses as such.

The Masai rank and file do not bury their dead, but carry them some distance from the village and leave them to the hyenas and birds of prey. No Masai will wear a dead man's clothes, and his weapons are sold. The eldest male child inherits everything, but it devolves upon him to look after and support the dead man's wives and all the other children. He practically assumes the position of father, though he may waive his responsibilities by parting with some of his inheritance to his relatives.

CHAPTER V

WARRIORS AND WARFARE

THE difference between the lives of men and women among the Masai is a very marked one during all stages of their existence.

A man during his childhood has a most unenviable lot : he works exceedingly hard, and in addition to his regular tasks of tending the cattle, milking the goats, cleaning the cooking utensils and fetching water, much else is imposed upon him, and he is not infrequently ill-treated. He is the universal scapegoat, and every one is entitled to chastise him. If he has neither parents nor elder brothers, and happens to be possessed of cattle or goats, the elders of his tribe have been known to beat him out of their midst or even to kill him, and



MASAI BOY



MASAI WEAPONS

appropriate his possessions. It is not permitted for him to address a warrior unless he is spoken to, and should he do so a severe penalty is imposed. As he grows older he is less subject to ill-treatment, and his occupations change in character: he and his contemporaries go out shooting birds with bows and arrows to make mantles



MASAI WARRIORS

for the warriors, and have dances and games amongst themselves. When he has arrived at an age to become a probationary warrior he moves into the warriors' village and his troubles are practically finished; for although all warriors take a vow of poverty they are plentifully supplied with food, and although the law does not permit them to marry, they each live with a couple of the young women of their tribe.

No warrior is allowed to own property, and the cattle he takes in raids he hands over to his father, after the great chief has appropriated his share of the tribute. He may possess nothing but his shield, spear, sword and knobkerry, and it is not permitted to him to smoke, drink or indulge in excess of any kind. Since his life is dedicated to actual fighting, or to preparing himself for this, the father of every warrior keeps him in food, and his other wants are also supplied to him upon the same ground. It is the height of every Masai boy's ambition to become a warrior, and when this is attained he leads a life divided between bloodshed and self-denial.

Selogunia means shaved head. Boys on reaching the age of puberty, and becoming probationary warriors, are so called, in contradistinction to the warriors who have long hair. They continue to be called *Selogunia* until their hair has grown. Long ago the *Selogunia* bore different arms from those of the warriors, and their shields were painted with different designs; but now warriors and *Selogunia* of the same tribe carry similar shields. These are oval in shape, and about three feet six inches long by two feet wide. A stout piece of hard wood, of about half an inch in diameter, is sewn round the edge, a second piece being sewn to the hide in the long diameter, the centre part of which forms the handle.

Three colours are employed in painting them: black, made from the charcoal of their fires; red, made from a peculiar sort of clay found only in certain places; and

white, for which a white clay found locally, and known as *carrian douse*, is used. With these colours they make excellent and interesting designs. More frequently both sides of the shield are alike, but occasionally they differ. In cases where both sides of the tribal design are similar,



MASAI WARRIORS

an individual member of the tribe occasionally alters one half of the shield to suit his own taste. These designs are painted with extraordinary accuracy, and, since they cover a considerable area, some skill is needed. The colours are mixed with milk and water, and painted on with a bunch of twigs.

In olden days the warriors, attended only by their *ditos** and mothers, lived in villages by themselves. The

* See p. 72.

elder women did all the work, the sole duty of the *ditos* being to attend to the calves. It is now not infrequent for several elders and their families to live amongst the warriors, but the number is strictly limited. A few boys, brothers of either the warriors or the *ditos*, are allowed into the warriors' villages. Their duties consist of fetching water, milking the goats, herding the cattle and cleaning the milk vessels.*

In each village a man is selected as chief (*legooran*), whose function it is to settle all difficulties and disputes, and to lead his followers into battle. This chief may be an elder, though more frequently he is a senior warrior of greater experience than his associates.

The warriors keep their spears and swords in excellent condition; any spare time in camp or on the march is spent in polishing them with stone until the metal shines like silver. At home it is one of the duties of the young boys to keep their warrior-brothers' weapons in order.

The warriors are the only people among the Masai who allow their hair to grow. When it is about a foot in length it is dressed. A plentiful supply of fat is used, by means of which it is twisted into long string-like spirals; it is then all bound together with thin strips of hide into

* Handfuls of burning grass are employed to clean these gourds, the result of which is that, though the milk is perfectly fresh—the drinking of sour milk is against Masai custom—it has always a strong smoky taste. This method of cleaning renders the milk perfectly safe to drink, though it is not very palatable. A certain liquid concoction of herbs is also employed for the cleansing of milk and cooking vessels.



MASAI WARRIORS IN THEIR KRAAL

several pigtails, the longest of which hangs down the back. When the hair is once dressed it is left for about six weeks without being touched. A man cannot dress his own hair.

The war head-dress is an elliptical band of hide, with ostrich feathers encircling it, the largest being at the top,



MASAI WARRIORS

and the plumes nodding with every movement of the wearer. This head-dress originated in the idea of masking the actual number of fighting men from the enemy. In his huge head-dress of nodding plumes, one warrior gave the appearance of several men, and thus often enabled small parties to do what could never have been accomplished had their number been defined. The head-dress is from two to three feet in length, and nearly two feet in

breadth. In this the face of the wearer is inserted, and becomes framed in the skin band which holds the feathers. The feathers of vultures and eagles, and in fact of all large birds, are used by the Masai as body decorations. These are not infrequently fastened to the hair; and for this purpose the tail feathers of the male of Jackson's weaver-bird (which much resemble cocks' feathers), are used.

On the war-path they wear a short skin garment: a description of half cloak, fastened over one shoulder and descending to, or just below, the waist. Depending from a string round the waist, and hanging down behind like a tail, a piece of goatskin, about eighteen inches long, cut in the shape of a leaf, is worn with the hair outwards. This piece of skin is decorated down the centre and round the edges with beads and



MASAI WARRIOR'S HEAD-DRESS OF
OSTRICH FEATHERS

small pieces of iron chain. A lion skin or ostrich feather head-dress, of conical beehive shape, about the size of a busby, sandals, and an iron bell fastened to his left knee by a garter of hide, complete the warrior's dress. The sandals are made of raw hide, specially softened to give the foot full play, and the same pattern is worn by all Masai irrespective of age or sex. A warrior's arms consist of shield and spear, carried one in each hand, with a sword in its scabbard, and a knobkerry

stuck into a hide waistbelt. His complete outfit, which is also the whole of his property, weighs about fifteen or sixteen pounds, and with this he will travel rapidly and with comfort from thirty to fifty miles a day.

When the warriors are preparing to go on the warpath, or even in their war-dances, many of them chew the bark of the mimosa tree, the properties of which are supposed to endow the partaker with strength and courage. Some of the men become raving mad from the effects of the bark, and others fall into a comatose condition. On the first symptoms of delirium manifesting themselves, the captains of the company, or other responsible persons, immediately disarm the individuals who have taken the drug.*

When the Masai fight Wakamba, Wakikuyu or other alien peoples, the Elmonua and boys accompany the warriors on the warpath, and, occasionally, represent the fighting element unassisted. But in the case of Masai fighting Masai, only the warriors take part in the fight, though they may be followed by Elmonua.

The Masai never keep guard on the warpath, neither do they attack at night. When, however, they return from a raid with cattle, watch is kept, but with no regular guard: the warriors take it in turn to sleep and watch. This precaution is resorted to on account of lions, for

* The Masai maintain that the rhinoceros occasionally eats this mimosa, after which it becomes exceedingly dangerous, and attacks everything that comes in its neighbourhood.

which reason guards are also stationed in the villages. The boma round a Masai village is only about seven feet high, and this is easily scaled by lions. On the warpath a very much smaller boma is made, and frequently the cattle are merely placed together in the centre, with the warriors grouped round in a circle. A large fire is always kept burning in the village or in camp.

It is against Masai tradition to kill their prisoners: this may, however, largely be due to the fact that their methods of warfare rarely include the taking of such. In inter-tribal wars the warriors are drawn up in two lines, facing one another, and they fight to the death, their battles being practically a series of duels, man to man. There is no such thing as treachery and stabbing from behind, and it is said that an instance is not known of a Masai running away in battle. Prisoners are usually taken before the actual fighting. A few warriors make a sortie and capture a boy or woman from among their enemies, and it devolves upon this prisoner to supply information as to where the bulk of the cattle is, and which are the best roads, &c. It is usual for the prisoner to accompany the raid and to point out the most direct route. Occasionally a boy is taken by the enemy and returned to his tribe with a message of defiance. To ensure the delivery of this, his ears and forehead are scratched and medicine is rubbed into the slight wounds thus caused. The Masai invariably warn their enemies, in this or some other way, before making an attack, and

they employ no underhand methods in their warfare. Since they inform their enemies when they are coming, it becomes largely a question of who are the best men.

After a raid more than half the cattle and the best of everything is given to the chief; the remainder is divided among the warriors of the raid, and each indi-



GROUP OF BOYS

vidual warrior hands over his share of the booty to his father.

Shields, spears, and swords are also taken in warfare, but these become the property of the individual who takes them, and are usually either given to his brothers or sold, and the proceeds handed over to his father. Should the chief, however, express a wish for any particular weapons, they are at once given to him.

At the close of his period of service as a fighting man, the warrior becomes an elder. When he reaches this state he may marry as many wives as he can afford to keep, own cattle and goats, smoke and drink, and, during the remainder of his life, is exempted from all duties. He may carry neither war-spear nor shield, but returns to the weapons of his childhood. A long wooden-handled spear, with a short blade and a small iron spike at the end of it, is the only other weapon he may possess ; and this is, for all practical purposes, an ornament rather than a weapon of war. An elder takes part in the ruling of his village, and he may occasionally help the boys to herd his cattle ; otherwise his time is given over to complete rest, after a life of hardship and activity, and he declines gradually to his grave, living on the memory of his past prowess.

CHAPTER VI

MASAI WOMEN

MASAI women average about five feet six inches in height, and are almost invariably well made, with good features and pleasing expressions. They have straight foreheads and noses, well modelled chins, large eyes, large well-formed mouths, and beautiful teeth. The cheek bones are somewhat high, but the contour of the face and shape of the head are good. Some of the women decorate themselves by painting circles round the eyes with the juice of a certain shrub which burns into the surface of the skin and is permanent.

Prior to marriage the young girls do nothing of a menial nature. They spend their time in dancing, singing, and adorning themselves; and though they live with the warriors they are exempted from all work. More usually they do not even cook the food they eat. As young



MASAI WOMEN

married women their sole duties consist in tending their children and cooking the food for their household. This life continues until they are past the age of child-bearing. It is then that their term of hardship begins, for all work of a strenuous nature is relegated to the old women. They collect the firewood, build the villages (together with the bomas that surround them) and, in common with the donkeys, carry the loads when a village is being moved. Their capacity for work is extraordinary, and they carry sixty-pound weights with ease. The night guards in the manyattas are also kept by them. They are fed and paid for their work, and a woman's children invariably contribute what is necessary in the way of food and accommodation, but nothing more. In spite of this she works until she is quite decrepit: as long as she can crawl about she continues her labours, and death is the only release she can hope for. These old women are usually of emaciated and inordinately ugly appearance, and, as a result of their badly-nourished condition, ulcers and other affections of this description are prevalent among them. Yet, notwithstanding the toil and privation to which they are subjected, they are almost invariably lively and good-tempered, and, incredible as it seems, appear to enjoy existence. They in no way resent being compelled to work, and, since they are not actively ill treated, they go on contentedly to the end.

When a man is granted permission to marry, he selects the girl he fancies, and pays her father so much in



LOW CLASS MASAI WOMEN TRADERS

goats and cattle. If, however, the girl strongly objects to an individual, her parents do not force her to marry him, and whatever has been given by the suitor is returned to him. There is no marriage ceremony, and upon the requisite amount of cattle being paid, the girl is handed over and becomes a wife. After this she may never return to her father's house alone, but must always be accompanied by her husband. A Masai may have as many wives as he can afford marriage fees for.

After her marriage a woman must remain chaste. If it happens that she has a child by a man other than her husband, he may, if he wishes, cease to be responsible for her. In this case she returns to



MASAI WOMAN

her mother, and can, after the usual cattle transactions, marry the father of her child. The husband may, however, decide to keep her and the child; but the child is never treated by him as one of the family, and practically becomes a servant. The father of the child may be called upon to support it, or it may be handed over to the mother of the woman. This matter rests entirely with the husband.

During pregnancy the women rarely touch meat: they consume quantities of butter and milk, the oil contained in which is held to render delivery easier. Every district has its qualified midwife. It is unusual for a man to be present at a confinement, and only happens in the event of a first child, or if the woman is very nervous or in great pain. The women are delivered in a lying posture. It is considered a great disgrace if a woman is barren, and childless wives come from all parts of the country to obtain medicine from Lenana, who, in addition to being their sovereign, is also their greatest medicine man. When starting on a pilgrimage of this nature, they put on all their ornaments, and pipeclay their faces in circles round the eyes, terminating in straight lines on either side of the mouth. Each woman carries a long stick, and they proceed in a band, with presents of cows and goats, to Lenana's village. In the event of a woman remaining childless after these rites have been performed, her husband does not cast her off, as it is supposed to be the will of *N'gai*.

Masai women neither wear medicine, as is the custom among the males, nor do they assist at the making of it.

Widows may not re-marry. On the death of her husband a woman returns to her mother, and should her mother be dead, she lives in the house of her brother.

The prostitutes (*ditos*) are all immature girls, and

adultery after marriage, without the husband's consent, is regarded as a crime. These immature girls live with the warriors—who are not allowed to marry—and the fact of their prostitution in no way injures their marriageable prospects: it is a recognised custom, and is not considered a vice by the Masai. A warrior chooses the *dito* he



MASAI WOMEN PAINTED AND DECORATED FOR A MEDICAL CEREMONY

fancies, and makes her mother a great many presents, but since it is not a marriage he gives neither cattle nor goats. As a rule he keeps only one or two *ditos* at a time, and on returning from war, more often than not, continues with the same *ménage*. If, after having chosen a *dito*, the warrior is dissatisfied with her, he returns her to her mother, and selects another: this is, however, of rare occurrence. Upon reaching the age of puberty the girl

returns to her mother, and remains with her until she is married.

The *ditos* wear only one skin, which is fastened at the waist and hangs below the knees, being open down one side. They adorn themselves with enormous quantities of chains, necklaces and ear ornaments, and next to the skin they wear a belt made of small beads, sewn in a **V**

pattern of different colours, on a strip of hide two or three inches wide. While the warriors are on the warpath the *ditos* sing every evening.

In the event of a *dito* having a child, she returns to her mother, the warrior being given the option of marrying her and taking the child. If he decides to do this, the *dito* and her child live with her mother until the



MASAI PROSTITUTES AT NAIROBI

warrior is of an age to marry. Should he, however, refuse to marry her, she may marry any one else, the child being either left with her mother or handed over to its father.

When a warrior has obtained permission to marry, he leaves the warriors' manyatta and betakes himself to the elders' kraal, where he builds himself a house. His *ménage*, if he happens to be a rich man, is generally

arranged on the following lines : for each of his wives he builds a hut, though when a man has many wives, two or three of them may share an establishment. If he has a favourite among his wives she invariably lives in his house, day and night, and remains even when one of the



MASAI WOMAN IN A MASAI VILLAGE

other wives takes up her abode with the husband for a night or two.

Directly a wife becomes pregnant she sleeps alone in her own hut until her child has been weaned, sexual intercourse being held by the Masai to have an injurious effect upon an unweaned child.

Masai women generally nurse their children for a year

or two, until they have teeth enough to eat the food of adults.

In Masai families the first wife remains the chief wife, even if she ceases to be a favourite, and the arrangement of the affairs of the household is in her hands.

The women and children of the reigning chiefs are supplied with servants, and do no menial work of any description.

Masai women are allowed more personal liberty than is customary among savage or Eastern races. Lenana, as a great medicine man, inspects all the children his wives bear directly they are born, and is supposed to know if they are his. If Lenana repudiates the parentage of an infant, the belief among his people is that he blasts the mother and child with a look, and that they die soon afterwards.

Contact with Europeans and Swahilis has effected the alteration of several of their laws. Formerly if a woman were taken to wife by any except a Masai, or if a boy went into service outside the tribe, they could never return, and, in the event of their venturing to do so, they were beaten to death. Now, in all but the remote districts, this has ceased to be the case, and after mixing with Europeans and Swahilis, or even going to the coast, individuals may return to their homes.

The Masai do not marry their near relations, and incest is unknown among them.

CHAPTER VII

DOMESTIC ANIMALS AND HUNTING

THE Masai are a nomadic race, wandering over hundreds of miles of country in search of pasturage for their flocks and herds. Apart from their weapons, this live stock represents their sole possessions; and upon it they are entirely dependent, since it forms their staple food. They do not touch fish, birds, reptiles, or insects, and live wholly upon the meat of their cattle, together with the blood of their flocks—which they are in the habit of drinking—and milk. In times of famine, grain and flour are occasionally obtained by their women from the Waki-kuyu, but these form no part of their ordinary diet.

In common with the cattle owned by other tribes in East Africa, Masai cattle are extremely docile, and allow themselves to be handled by natives in a manner hardly credible. The herds of Masai cattle are, however, well able to protect themselves in daylight on the open plains, and a young lion, leopard, or hyæna, has small chance of escape if he approaches a herd too closely. The whole herd will charge together, leaving nothing in their rear but

a shapeless pulp to represent their over-bold enemy. Yet two children of five or six years of age can manage, guide, and hold such a herd without any apparent difficulty. One peculiarity of tropical African cattle is specially marked in East Africa: cows have complete control of their milk supply, and the loss of a calf is a serious



MASAI CATTLE

consideration, as it is customary to bring it alongside the mother before making any attempt at milking her. The calf is so well aware of the futility of trying to obtain nourishment before its mother is conscious of its presence, that when only a few days old, on being loosed from the calves' stall, it runs first under the nose of the cow before approaching the udder. This fact is recognised by the natives, who do not attempt to milk the cow until it has



KIBOKO SWAMP

begun to lick its calf. In the event of a young calf dying, the Masai skin it, stuff the skin with straw, and when about to milk the cow, place the distended calf's skin under the cow's nose. In cases where it is impossible to bring a calf's skin to the mother at milking-time, the Masai women often succeed in obtaining the milk by a subterfuge perhaps peculiar to themselves.

Each Masai brands his cattle with his special mark, which, in the event of cattle being lost or stolen, is easily recognised, and prevents dispute as to the owner. The cows are milked twice a day: in the morning and in the evening. Every village has a cow-house in which the cattle are milked. The cow-house is also used for the cows to calve in, and as a shelter for the young animals. All the cattle, sheep and goats sleep in the open, and are never allowed into the dwelling huts. The women milk the cows, and the young boys milk the goats. This they do most skilfully, milking the animal quite dry without losing a drop.

For the first few weeks after birth the lambs and kids are kept apart from their mothers in wickerwork shelters resembling beehives, supported on wooden legs some feet above the ground. If they are allowed to run about in the kraals, or to follow the flocks while grazing, they collect so many fleas and other parasites that they die. They are only suckled in the morning and in the evening.

The Masai have bred and kept donkeys from all time, despite the fact that they are surrounded by tribes who do

not keep them. They are not employed in the ordinary daily work of drawing wood or water, and their chief use is as transport animals when a move is being effected from one village to another. They are driven practically by word of mouth.

The Masai make use of cattle and goat-bells in the same manner employed by the Swiss. These bells are made of iron, found in the rivers, and are excellently constructed both with regard to shape and tone. Some of the cow-bells are strikingly like the Swiss bells in shape, but others vary, and the goat-bells are of quite different appearance, having a narrow slit up either side, which widens out at the top and bottom. The clapper also hangs below the edges of the bell, and is fastened with a ring from the top.

The cowherds are usually quite small boys: they carry a long stick, and with a touch from this collect or separate the cattle as they wish. Occasionally an old man acts as herd with the boys.

Some years ago the Masai used to keep wildebeest among their cattle. They caught the animals during the calving season, and suckled the calves of their own tame cattle with the wildebeest, by which means the whole of their cows' milk was saved for consumption.

Dogs were at one time kept by the Masai in large numbers, but during the small-pox and rinderpest epidemics of 1892, it is said that all their dogs went away: probably to avoid starvation. Though the Masai

never seem to have trained dogs to assist in herding the cattle, they employed them as guards at night, to give the alarm when wild animals were in the neighbourhood.

The Masai neither keep nor eat fowls or eggs, nor do their immediate neighbours, the Wakikuyu.*

Although the Masai are not hunters, the lads of the tribe run down young wild animals, and either keep them as pets or kill them for the pleasure of killing. The whole race is proficient both in speedy and long-distance running, and their training in herding cattle fits them for long marches when on the war-trail. When lions become a scourge in the neighbourhood of villages, or when young warriors require lion skins for their head-dresses, a party of warriors array themselves in their war-paint and sally forth to bring them to bag. The lions having been marked down in a patch of grass, one party walks in deliberately to flush them, while others wait in the open and attack them with their spears. Occasionally the lions break back, and the manœuvre has to be repeated. If a lion or lioness has been marked down, it very rarely escapes. In the case of a lion charging, the attackers stand absolutely still, since they maintain that a lion seldom or never charges home when any attempt at retreat means certain death. The only part of the skin used by the Masai is the mane, of

* In the case of the Wakikuyu this results from their mode of living, but the same reason is inapplicable to the Masai.

which they make war head-dresses. Unlike most African races, they do not use the claws or teeth of lions as ornaments.

As is the case with most non-hunting peoples, they do not eat game, and only kill an animal when it becomes a source of danger.* When attacking a rhinoceros they do not carry their shields, but in the case of lion-killing the shield is used. It is not an uncommon occurrence for two men to kill a full-grown lion unaided. The buffalo is not regarded as game by the Masai, and they both eat its flesh and employ the hide in the making of their shields. One skin supplies the material for three shields: two from the back and one from the neck. Their method of buffalo-hunting consists in about forty warriors (carrying spears only) surrounding a small herd of a dozen buffalo, and driving them several miles across the plain to within half a mile of a kraal: upon the buffalo making a charge, groups of two or three warriors attack them with their spears. This is dangerous work, and there are usually some narrow escapes before one of the warriors succeeds in planting his spear in the ribs of a buffalo. The animal, being enfeebled from loss of blood, is then easily separated from the herd and killed. Other members of the herd are baited in a similar manner, and the remainder frequently break through the circle and escape into the forest.

The eland is one of the few game animals hunted by

* Spears only are used for the purpose.

the Masai. It is driven, and then run down and speared. Strangely enough, the Masai also eat its flesh, since it is considered by them to be a species of cow. The fat, which is very plentiful on these animals, is given to the children in the place of milk, though no especial virtue is supposed to be attached to it. Eland skin is in great demand for the making of hide rope, sword belts and scabbards, for which purposes cowhide is also used.

Another animal hunted by the Masai is the kudu. Its horns are much prized for making a peculiar kind of trumpet which, before the great kudu became extinct, was used in war, or in times of war, as a call instrument. The sound is very penetrating, and can be heard at a great distance. The flesh of the kudu is not eaten, but its skin is used for similar purposes to that of the eland.

All birds, both large and small, are shot by the boys, with the object of training the eye, and great skill is attained by them. Though the Masai understand the use of poisons, they consider the practice beneath them: their code being that unless they can kill an enemy hand to hand, they are so inefficient that they are only fit to be exterminated. The using of poisons is regarded by them as a sign of the inferiority of the individual who has resort to these methods.

CHAPTER VIII

INDUSTRIES

THE Elgunoni, relics of a tribe formerly subjugated by the Masai, are the iron workers to the Masai race. Like the smiths of all ages, they are held in great respect by the community. Iron, in the form of sand or gravel, is found in the river beds, though it is sometimes dug for in the alluvial deposit of old water-courses.* The sand is picked and cleaned by the women until it is fairly pure, when it is mixed with a certain amount of clay. It is then spread on a skin on the floor of the furnace, and juniper logs (the only fuel used in the process) are placed over the pile of clay. A number of men, varying from ten to fifty according to the size of the furnace, keep up an incessant blast, with bellows, for four days, while other men replenish the fire with fuel, throwing the logs in at the top. The blast is kept constant the whole time by relays of blowers.

The furnace itself is made of clay, and is usually from

* This iron sand is called by the Masai *sengai*.

ten to twelve feet in diameter. It is circular in shape, and open at the top, the walls being from four to five feet high, and inclining slightly inward at the apex. Apertures, about a foot apart, are left close to the ground, through which the nozzles of the bellows conduct the air into the furnace.

After the four-days blast, two days are allowed for the fire to burn out and the furnace to cool. On the third day the men entitled to metal draw it to the openings of the furnace with long iron tongs. These tongs are made of one piece of iron, bent in the middle, with a couple of rings passed over the bend to prevent them from opening wider than is required. Before the metal is taken out of the furnace, a cow is killed close by, and a small quantity of fat is taken from the dewlap and thrown on to the ashes. As soon as the warm ashes have absorbed this fat, a mixture of milk and water is poured into the furnace, and all the workers feast on the cow. Until this ceremony has been completed the iron is not removed. No other process is employed with this pig-iron before it is hammered out for use in the shape of ornaments or weapons. The Elgunoni do not employ any form of casting. A piece of iron is placed, with iron tongs similar to those used in the furnaces, on a particular kind of hard, but not too brittle, stone: this is broken to the required size, and then heated in a charcoal fire blown by bellows. The iron is hammered into shape on the stone with an oval handleless iron hammer, sized according

to the special use it is required for. A tool resembling a cold chisel is also used. The wood of which the bellows are made is of an exceedingly hard nature. A suitable piece of the butt of a tree is hollowed out, to the inside of which a goat's skin is fastened about halfway down, the rest of the skin being drawn out towards the top. A nozzle is fixed to the lower part of the timber drum, communicating with the interior, and from this nozzle a wet clay pipe carries the air to the fire. In the centre of the upper part of the goatskin a small hole is left, and the bellows are blown by alternately raising and pressing the skin inside the drum. When raising the skin the hole is left open, but when depressing it the hole is closed with the worker's thumb. The whole process in iron work lasts from one to three months, and the same furnace is repaired when required for use the following year.

Earthenware is only used by the Masai in the shape of cooking-pots. The clay employed for their making is found in certain river beds, and is of a bright red colour: this is pounded with stones, and mixed with water, until the paste has been worked to an adequately fine grain and consistency, when it is modelled by hand, with the help of a gourd split in half. In rare instances potters can throw it without the gourd. When the vessels are sufficiently dry, a small fire of grass and twigs is made, and the pots, filled with green grass, are placed in a circle round the central fire. Another fire of grass and twigs, completely

covering them, is kept burning for twenty-four hours, care being taken that excessive heat is not developed. On removal from the fire the pots are left for a day exposed to the atmosphere, after which they are greased, both inside and outside, with animal fat and allowed to soak: they are then ready for use. These cooking utensils vary from eight to twenty inches in height, and from four to twelve inches in diameter. Occasionally small handles are attached to the edges near the top: these are, however, only large enough to allow the passing



MASAI POTTERY

of a piece of cord through them to facilitate carrying. Large pots are not placed over the fire when in use: during cooking operations one side is exposed to the fire, and the pot is constantly turned.

Milk vessels are fashioned from gourds of various shapes and sizes. They are frequently decorated with

cowries or bead, and are rendered serviceable by a leather cover, which fits tightly and enables the milk to be carried without being spilt.

There is a rude attempt at wood-carving among the Masai, though it appears to be put to no other use than as decoration on the bowls of their pipes. These pipes are carved out of a hard wood, with the bowl and the stem separate, the latter being not infrequently made of a hollow bamboo reed or stick. The bowl has a slightly curved piece of wood, tapering to a point about six inches long, depending from the bottom; and this is held in the hand while the Masai is smoking. Both the bowl and this appendage are carved out of the same piece of wood, and just above, on a level with the mouthpiece, lines are sometimes carved, which converge to the front of the pipe from either side and meet.

CHAPTER IX

MASAI VILLAGES

THE Masai tribes, or sections of tribes, haunt certain districts. Every section has usually some three favourite districts, in each of which is a village called a manyatta. When the village becomes very dirty, or after an epidemic of sickness, the manyatta is burnt, and a new one is built in the immediate neighbourhood. The manyattas are always placed away from cover of any description—if possible on a plateau overlooking a good water supply, and commanding many miles of plain. It rests with the head man of the manyatta to decide when a removal is necessary, and he, with one or two of his friends chosen from among the old men, selects the new site, which is marked out with a circle of stones. All the women are then despatched under a sufficient guard to the circle, together with the chief materials for the skeletons of four or five huts. These few huts are immediately erected on the edge of the circle, and are ready for occupation in a couple of days.

The impression conveyed by a Masai village is that of

Druidical remains : it gives the appearance of a collection of large flat stones, arranged and joined together so that they form a complete circle, outside which, just topping the huts, is usually a hedge of dried thorns. The separate huts join one another continuously, except in one or two instances where a natural gangway is left as a means of egress from, or ingress to, the interior of the village. This forms the only suggestion of a road. At night these openings—the only break in the circle formed by the huts—are closed by thorn bushes. The diameter of the circle varies from fifty to two hundred yards.

When a section of Masai has Wanderobbo attached to it, they build a system of huts or shelters, surrounded by and thickly covered with thorn bushes, against the outside of the circle, to windward.

Of late years, owing to the diminution in the quantity of game, lions have taken to cattle- and man-eating, and it has now become usual for a zereba of thorn bushes to be placed against the outside walls of the village. Before this precaution was adopted, both men and cattle were frequently carried off in neighbourhoods where lions abounded.

Inside the huts the only furniture consists of cooking pots and the sleeping places : these consist of piles of thin twigs, raised to a height of about two feet and covered with a dressed skin. The cooking place is a circular arrangement of stones, in the centre of which the fire is made. When the cooking pots are small, they are placed

over the fire, but in the case of large utensils a stone is taken from the circle and the pot substituted in its place. This necessitates constant turning to distribute the heat on all sides. Long bottle-shaped gourds are used as milk vessels, and a small gourd, split in half, forms the drinking vessel.



AN EVENING SCENE NEAR A MASAI VILLAGE

The villages differ considerably in size, some consisting of as few as seven or eight huts, and others of as many as fifty or sixty; but their construction is always similar. The huts are about six feet in height, from ten to fifteen feet in length, and from six to ten feet in width. They have no angles, the corners and even the doors being rounded. The frame-work is made

of long, thin flexible rods, planted in rows at distances of about six or eight inches from one another, with the thick end stuck in the ground, and the rod itself bent over to meet another rod from the opposite side. They are then firmly tied together with strips of bark, and when the rods from all four sides have been thus interlaced, small twigs and leafless brushwood are woven into the spaces left, the whole forming an inverted basket. The huts are woven on to each other, each hut-builder making only one partition wall. At a right angle to the hut, on the inner side of the circle, is the doorway. This entrance is about three feet high, and from eighteen inches to two feet wide: it is simply an aperture, over which a skin is hung curtain-wise, to enable the inmate to shield himself from the outside air. When the framework of the huts is completed, it is entirely covered with a thick plaster of cowdung; and it is this smooth grey-green surface which gives the appearance of stones. The cowdung is fairly watertight, but it has constantly to be renewed as the sun cracks it. During the heavy rains the Masai generally cover the roofs of their huts with raw hides, which form an excellent protection. At the gateways of the village, built inside at right angles to the circle, there are usually huts for the sentries. The sentries are invariably women, who are severely punished if they fall asleep while on guard. In the centre of the manyatta, two larger huts are built out of one framework, for the accommodation of the headman, or chief, of the village and his



MASAI VILLAGE

harem. The cattle are kraaled at night inside the village: they are driven in at sunset, and in no way tethered or confined, but inhabit the circular space formed by the huts. In the dry season the ground of this central enclosure is as hard and smooth as asphalt, with trodden-down cowdung, which, in the case of old or much-used villages, often forms a layer of two or three feet thick. During the daytime the inhabitants of the village live and sit in this open space, though they usually eat in their huts, where all the cooking is done. A Masai man of importance sits on a circular three-legged stool, carved out of one piece of wood, the legs of which are from four to six inches high. The women and unimportant male members of the community squat on the ground. On entering a hut a man leaves his spear outside, stuck in the ground, though at night he takes all his personal possessions into his hut. Adjoining the village is a small semicircular arrangement of bushes, in which the cattle and goats are killed and eaten. From fifty to a hundred yards away is another semicircle of bushes for the reception of visitors and the holding of palavers. On leaving a village, in search of pasturage and water, it is always put into order, and made ready for use: cut wood for fires is placed in each hut—occasionally even cooking or drinking vessels are left behind—and the bed places are prepared for sleeping on. This is an old custom among the Masai and is always observed. Travellers may occupy one of these deserted

villages for weeks or months together, but they are expected to leave everything as it was found on their arrival.

It is recognised that over given districts certain Masai have a prior right, and though they may absent themselves for prolonged intervals, during which any other Masai may occupy these villages, their claim remains undisputed.

CHAPTER X

RELIGION, SUPERSTITIONS AND LAWS

THOUGH the Masai cannot lay claim to any definite form of religion, they possess a more marked ethical instinct than is usually associated with primitive peoples. This is instanced both in their laws and in the sense of justice common to the race. *N'gai* ("the Unknown") embodies their apprehension of power beyond human faculties of coping with. Thunderstorms, rains, the telegraph, a railway-engine, are all referred to as *N'gai*; and the word represents the incomprehensible, of which they are vaguely conscious.

Masai belief postulates annihilation after death, and unless a man has children to continue his name he is completely forgotten.

Concerning the beginning of things, and their own origin, they have a peculiar legend.

In the beginning, runs the legend, there were four gods--the Black god, who was very good ; the White god, who was good ; the Blue god, who was neither good nor

bad ; and the Red god, who was bad. All these gods lived in the sky ; but the Black god came down to the earth and became a man, and from him sprung the Masai. He lived alone on Mount Kenya, but the other gods, seeing his loneliness, said, "This shall not be," and they sent him a child as a companion. When the child grew up, he and the Black god used to wander from the summit of Kenya. One day they met the Wakikuyu, and from them they took women as wives, and thus the Masai race was raised. Now the Red and Blue gods became angry with the people on the earth, and they allowed no water to come down from the sky, thinking they would kill all the people. The rivers dried up, the trees, grass and cattle died, and there came famine and terrible heat. Then one day the child, who was now a man, disappeared, and the people said, "Where is the child?" But the Black god said, "Wait, wait, he has only returned to the gods." Five days was he gone, and when he returned the rain came with him, and after this he went back no more to the gods. The Black god and the child were the fathers of all the Masai—the Black god of the royal house,* and the child of the remainder of the race. But the Dorobbo, Wakikuyu, and Wakamba were found on the earth, and are of the earth, and they know no god. After the rain was brought to the earth the gods quarrelled among themselves, and now there is only one god left, and he is the great White God.

* Lenana is held to be descended directly from the Black god, hence the authority of the Masai royal family.

The legend of the bringing of the rain may explain why in the Masai language the words god and rain (*N'gai* is used for both) are synonymous.

Compared with other African peoples, the Masai can hardly be called a superstitious race: this adds interest to the few superstitions current amongst them, of which the most remarkable is the belief that their ancestors return to life in the shape of snakes. According to the colour of the man, so the snake is coloured: a white man would have a white snake, but since they are a black people, their own snakes are black. These snakes, say the Masai, come into the houses of their living relations: they never harm a member of the family they represent, though they are credited with killing the enemies of their house or the cattle of their enemies. If a man moves to another neighbourhood the snake is supposed to make itself invisible, reappearing a day or two after the new hut is built. When a man marries, his wife is immediately brought to the family snake, and adjured not to harm it in any way. The children, too, are made to understand that if it is killed terrible disasters follow, and some one or more members of the family die. During seasons when water is scarce, the Masai maintain that a snake has been known to inhabit the only well, and to attack and kill the cattle of other tribes who came to drink from it. When a man is in trouble he lays his difficulties before the snake, and in the event of its not being there, he invokes it. The snake invariably appears on these occasions, and

though it is not endowed with the power of speech, it renders peculiar assistance in times of distress. The various tribes and families usually know the tribal snakes, which are never injured except by accident or the malice of enemies. During illness the snake takes up its abode in the house of the sick person, who is said to recover from this time. These snakes are the ghosts of the big men of the family only—no poor or insignificant person can be represented in this especial manner.

The children of the Masai are frequently used to assist at the making of medicine, and for invoking *N'gai*. In the case of a prolonged drought, when rain is urgently needed, the great chief sends a proclamation to the surrounding villages that on a given day all the children must assemble and sing for the rain. This is done at seven in the evening. The children stand in a circle, and each child holds a bunch of grass in its hand. The mothers, meanwhile, also holding bunches of grass, fling themselves on the ground. No one else takes part in this ceremony, which is supposed to be an infallible means of inducing rain, and seems to date back to the old legend of the child sent by the gods to keep the Black god company bringing the rain during the great drought.

The Masai display marked reverence for the Orretete tree, one of the most peculiar trees in the country. It originates in an ivy-like growth, which climbs up a well-grown tree of another species, the shoot sending out stalks and roots until its support is completely surrounded. The

various stalks then all coalesce, and the bark unites into one piece, the irregularities of which disappear after a few years, leaving a perfectly smooth surface. No sign of the supporting tree is visible with the exception of its crest, which rises from the middle of the orretete. About fifty or sixty feet from the ground, the orretete throws out large branches, which support both their own weight and that of the heavy foliage and fruit they bear. Eventually the original tree is completely swallowed up, and its usurper represents the only indication that it has ever existed. Occasionally an orretete will attain to a circumference of eight yards round the base. Its fruit, which is green and tasteless and not unlike a small fig, is eaten by the Masai children, and by several species of birds, such as green pigeons, hornbills and starlings. The Masai occasionally propitiate this tree by killing a goat beneath it; and should the branches grow near enough to the ground they place grass upon them. If an orretete tree falls in the neighbourhood of a manyatta the event is regarded as the herald of a great catastrophe.

Grass plays an important part in Masai superstitions—this may be attributed to the fact that the race practically owes its existence to the pastures, notwithstanding its exclusive meat diet. On the supply of grass the cattle depend, and the Masai in turn depend solely upon their cattle. Though they are not given to the offering of sacrifices, on crossing running water they throw in a

handful of grass, and, as has been said, on passing an orretete tree, if a branch grows within reach, they place a bunch of grass on it. In the making of medicine a handful of grass is invariably plucked by the medicine-maker, and it is customary when the warriors go to war for the *ditos* to throw grass after them to bring them luck.

The plantain eater is held by the Masai to be a bird of good omen, and is not infrequently caught by them to take on the warpath.

Though Masai children may pilfer and steal after the manner of any irresponsible beings, the warriors and old men have a profound contempt for a thief. Cattle-raiding from neighbouring tribes they do not consider stealing, any more than cattle-lifting on the borders of England was in olden days regarded as other than a gentlemanly occupation.

A strongly defined notion of compensation is evidenced by the laws in force among the community. These may be divided under the following headings :

Acquisition of Land.—All manyattas occupied by the Masai they hold to be their property. The land is named after the section of the tribe originally, or at the time being, inhabiting it: *Ngop orr Kapote*, *Ngop orr Matupatu*, &c. Such names as Kapoteland or Matupatuland, however, do not indicate that the land belongs to one more than to any other section of the Masai.

The manyattas are the property of the persons who

build them, and even in the case of the owners having removed themselves to permanent quarters elsewhere, their permission must be granted before any one else can take possession. Exception is, however, made in the case of travellers, who are free to use any unoccupied hut or village, provided it is left as it was found—*i.e.*, that fire-wood, or other necessaries, used during the traveller's stay are replaced by him. Strangers wishing to settle in any part of the lands claimed by the Masai must ask permission of the Masai chief: this is practically always granted.

Law of Inheritance.—A female cannot inherit. A widow may raise seed to her deceased husband. The nearest male relative takes all the belongings of the deceased, including women and children. When a man dies leaving many sons, the eldest takes half, and the remainder divide the other half equally. If a man leaves two sons only, the elder takes two-thirds and the younger one-third.

Laws of Marriage and Divorce.—The elders of any section of a tribe may give a warrior permission to marry if he has completed thirty years' service (a Masai year represents ten months); but no warrior can marry without this sanction. When possible, the candidate is brought before the chief, who decides whether leave shall be given or not. Having received permission to marry, the warrior is supposed to pay a fee of two cows, two bullocks, two sheep, four goat-skins and some honey to the nearest

relative of the woman he has selected. If, however, the candidate is a poor man, the fee is generally raised for him by public subscription: in the event of this not being done, the nearest relative of the woman may lower the fee.

A married woman may be divorced for laziness, incompatibility of temper, &c. If turned out by her husband, she has no claim on him or upon her children. If she returns to her nearest relative, a marriage fee cannot be claimed a second time. Occasionally the nearest relative returns part of the marriage fee, but this is voluntarily done, and is not in any way compulsory. If a woman returns after marriage to her nearest relative, and cannot be persuaded to go back to her husband, the fee must be returned to him. If any other man is willing to marry a woman for whom the fee has been returned, the nearest relative gives permission, and the suitor takes the woman on probation: if the couple are satisfied, after a year or so, the second husband pays the marriage fee to the nearest relative. If a woman commits adultery without her husband's permission, she is liable to be killed, and is frequently beaten to death. If a girl has a child before marriage, the father of the child may be called upon to pay the marriage fee, and the husband-elect may take the woman and child if he chooses. If the paternity is proven, or if the fee is paid, but the woman is left with her nearest relative, the husband can never claim a marriage fee from any other man wishing to marry the said woman.

in the case of a subsequent divorce. If a man marries a woman with illegitimate offspring, the child remains with her nearest relative, unless the husband agrees to adopt it.*

Penalties for Theft.—If a man steals one cow, or more than one cow, all his property is given to the man from whom he has stolen. For stealing a goat or sheep the thief pays two goats or sheep to the man from whom he has stolen. A shield or spear demands the same payment as a cow, and a sword as a goat.

There are no specified punishments for petty theft.

In the case of punishment by wholesale confiscation a man's weapons are not included. In the case of theft after a previous conviction, the property, if any, is handed over to the losers, and the thief is beaten by them and their relatives and friends. Should the thief die from the effects of his punishment, his nearest relative may claim blood-money: the fact of his being a thief in no way prejudices their position in the awarding.

If a man is convicted for the third time of theft, the palms of his hands and the flexor surface of his knee-joints are burnt with a red-hot stick: the subsequent contraction prevents him from either walking upright or opening his hands.

Blood-money is awarded for homicide or injury as follows:

In the case of murder, or death in a duel, the nearest relative of the deceased receives all the cattle and flocks

* See p. 23.

of the slayer, but not his weapons. If neither the murderer nor his relatives possess property, the nearest relative of the deceased may wait for years on the chance of some of the family becoming wealthy, and then make his claim; but if at any time he accepts even one goat, he can make no further claim for blood-money. In the case of accidental homicide, or injury, it is regarded as "the will of *Ngai*," and the elders arrange what compensation shall be paid to the injured person (if a male) or to the nearest relative. If a woman is killed by accident, all the killer's property becomes the property of the nearest relative. In the case of injury, whether received in a premeditated or unpremeditated quarrel, the injured person may claim:

- 8 cows for a leg or part of a leg,
- 8 cows for an arm or part of an arm,
- 1 cow for a tooth,
- 2 cows for 2 or 3 teeth,
- 3 cows for 4 or more teeth.

For injury to the penis or testicles twenty cows must be paid. Strangely enough, there is no compensation for the loss of one or both eyes.

If a man is convicted of a particular crime several times, or constitutes himself a public nuisance, he is proclaimed an outlaw, his property is confiscated, and he is beaten away from any settlement or village he goes near. Unless an outlaw can find friends among non-Masai tribes, he dies of starvation.

On the whole, the life of a Masai may be considered a happy and by no means a purposeless one. There is practically no backbiting or quarrelling in their villages ; and each individual—from the small black baby, who rolls about in the sun with a piece of dried meat in his fist, to the elder, who sits on his stool smoking his pipe and philosophising—fulfils his especial function, living and letting live, with singular tolerance and a proportionate disregard of time.

The Masai are, unquestionably, of far greater interest than most African peoples, and the fast approaching extinction of the pure stock is a matter to be largely regretted. Although under the conditions of European government they could not be allowed to resume their lawless raids among the surrounding tribes, the destruction of so virile a race would, nevertheless, be a permanent loss to East Africa.

NOTES

Dr. Koch has stated that haemoglobinuric or black-water fever is due to quinine poisoning. Throughout nine years experience in tropical Africa I have never known an instance of black-water fever developing in any one who took quinine habitually. I have treated over fifty cases of black-water fever with hypodermic injections of quinine, and they have all recovered. Dr. W. H. Crosse, Consulting Medical Officer to the Royal Niger Company—formerly nine years Principal Medical Officer of the Royal Niger Company in West Africa—holds views similar to my own with regard to black-water fever and as to what is suitable clothing in tropical Africa. Certain acknowledged authorities advocate the use of linen, cotton and silk under-clothing, the chief argument advanced being the supposed offensive smell caused by wearing woollen garments next the skin. This difficulty is, however, obviated if the garments are changed and washed sufficiently often. One of the chief dangers to be guarded against in tropical countries is what is known as “chill.” From personal experience I am convinced that the wearing of linen, cotton or silk is decidedly conducive to chill, and that the wearing of wool is highly advisable. Even with malarial parasites in the system, an individual may have blood of sufficient vitality to overcome, or withstand, the malarial infection, but a very slight chill will, by reducing the vitality, upset the balance.

The subject of poisons used by natives is one about which little of a definite nature is known. On the West Coast the Hausas and kindred tribes use a vegetable poison in which the heads of snakes are macerated.

This is sometimes very dangerous, but as the makers do not seem to recognise the difference between the poisonous and non-poisonous varieties, their decoction is proportionately virulent according to the character of the ingredients used and the method of their preparation. The poison—without doubt a most virulent variety—used by the pygmies in the dense Congo forest, has not, to my knowledge, been identified; though the late Dr. Parke brought home what he was told were the ingredients used. For its dangerous nature I can vouch, since I have seen men die from comparatively slight wounds inflicted by pygmy arrows. Another common poison used, for instance, by the Baluba in central Congo-land, was, the natives assured me, made from the juices of red ants mixed with rubber vine milk. Other tribes I have met carried decomposing flesh in their quivers, in which the arrow-heads rested until required for use. All these poisons seem to me infinitely more dangerous than the poisons used by the East African tribes. On various punitive expeditions in East Africa, I have seen dozens, if not hundreds, of men wounded by poisoned arrows, and in no case have I seen a man die who might not have died from the wound inflicted by the arrow itself. Locally it is believed, and we Europeans also believe, that, irrespective of the properties when first compounded, the various arrow poisons are only dangerous when freshly prepared. We also know that the native hunters—Wakikuyu, Wakamba, Dorobbo—kill game with their poisoned arrows or spears. They tell us that one arrow in a buck, and two or three in a rhinoceros, are sufficient to kill within three hours. The Wadurumu—an offshoot of the Wakamba—killed a lion, to my knowledge, with a single poisoned arrow, the lion dying within two hours, though he was only touched in the flank; yet, on the other hand, I have shot rhinoceros, zebra and various kinds of buck with arrows or arrow-heads stuck in them, the wounds either showing signs of healing or having absolutely healed, and the animals themselves being in first-class condition. A couple of years ago I brought home various samples of freshly prepared poison and arrows smeared with poison. My friend the late Dr. Kanthack of Cambridge undertook to determine, if possible, the active principle of the poison. But, unfortunately, while I was abroad Dr. Kanthack died, and I have never heard the result of his investigation. The poison used by tribes other than the Masai are a decoction

of parts (roots, bark or leaves) of several species of plants. The Wandorobbo use the root and bark of a myrtle, the bark of a mimosa, and a special shrub, the properties of which appear to be known only to them. As has already been said, the Masai warriors chew the bark of the mimosa under the impression that it strengthens them physically and mentally; but for the first twenty-four hours they may become raving mad, or be reduced to an imbecile or comatose condition.

The Masai believe that mosquito bites generally prove fatal to them. Some sections of the tribe live, or have lived, in mosquito-infested neighbourhoods; others live in districts where the mosquito is practically unknown: the former are unaffected by mosquito-bites, whereas the latter are always ill, and frequently die, on moving into infested districts. Those who have lived, and those who have been ill and have recovered in these places, are, curiously enough, considered immune, and have no fear of illness when returning to mosquito districts, even after long residence in places where mosquitos are unknown. Though it seems unlikely that this belief is other than a superstition, I have known what might be called "salted" Masai, who, when travelling or living in mosquito neighbourhoods, have kept in health notwithstanding the fact that nearly all the members of the caravan, white and black (the black including some "unsalted" Masai), suffered considerably from fever.

All the tribes in East Africa, in common with many tribes scattered over the whole of equatorial Africa, have faith in certain medicines. By strewing the ashes of many substances (perfectly harmless) over the path by which they think an enemy may arrive, they believe that they have rendered his possible advent innocuous. They have not, however, the peculiar belief in witchcraft so strong in the west and central portions of equatorial Africa, and there seems to be no record of poisoning, in the case of inconvenient neighbours or enemies.

PART II

FIELD NOTES ON THE GAME OF
EAST AFRICA

CHAPTER XI

FIELD NOTES ON THE GAME OF EAST AFRICA



WATER-BUCK'S HEAD

THE East Africa Protectorate may, for the purposes of description, be divided into two parts—the inhabited and the uninhabited.

Since the inhabited ranges of hills are practically devoid of big game, they can, from the sportsman's point of view, be disregarded. A further division into two sections can be made of the uninhabited country: regions of less than 3000 feet above the sea level, and regions of more than 3000 feet above the sea level. Those regions below 3000 feet are, for the most part, densely covered with thorny jungle. The water supply, during the greater part of the year, is small. In this dense jungle, eland, lesser kudu, oryx, impala, zebra, bush-buck, lions and an occasional rhinoceros are to be found ; but from the nature of the country and climate they are sufficiently protected from extermination by hunters without the necessity of legislation.

Above 3000 feet the game country consists of rolling grass plains, interspersed in places with thin bush. On these plains the great herds of antelope, zebra, &c., which now live and graze, will soon be exterminated unless the game laws are enforced. One of the factors instrumental in aiding the escape of game is here absent. The ordinary hunter has to find his quarry, and this is often the most difficult part of the day's work. On large flat expanses the hunter can always see game, and his whole time may, therefore, be given to stalking or killing it.

The experiment of importing animals from our East Africa Protectorate into the British Isles is one well worth putting to the test. There seems no reason to doubt that they would both live and breed in our parks, moors or gardens with little or no difficulty of acclimatisation. On the uplands of East Africa, zebra, the white-bearded gnu, Coke's hartebeest, impala, water-buck, Grant's and Thomson's gazelles, the lesser reed-buck and many other animals live in the open without any protection from the biting night winds, rains and intense heat. The temperature in the shade often varies from under 40 degrees Fahrenheit at night to over 80 degrees in the daytime. During an exceptionally wet year at Fort Smith, in the Kikuyu District, water-buck, Grant's and Thomson's gazelles and bush-bucks lived healthily and well, confined in the Fort square, where for weeks together their feet and legs were never dry. Thomson's gazelle bred two generations here, after which all the animals

died of rinderpest, a disease none of these species suffer from in their wild state.

From my personal experience of game, I am of opinion that, with the exception of elephant and rhinoceros, it is not naturally timid. A railway train does not alarm the majority of animals. Their curiosity at first draws them



A KIKUYU SWAMP

quite close to it, but within a few days of the establishment of a railway in a district, trains may pass noisily through a herd of game, and few of them will even cease grazing. It would seem that animals, and antelopes in particular, are only afraid of what they have in past experience found to be dangerous. In most districts they have learnt that human beings represent danger:

but in the neighbourhood of the Masai, who do not hunt, the game takes little or no notice of man. When horses were first brought to the country, in districts where game was constantly hunted, a mounted man could approach wild animals closely, but the moment he dismounted they fled. It is probable that antelopes only distinguish man under certain conditions: they apparently recognise him as an animal which walks erect, with a small head and no neck or horns. In proof of this, it has been noticed that a man with a large load on his head can approach antelopes much nearer than a man without a load. To their view he, possibly, seems an animal whose head is out of all proportion to his body, and whom they have had no cause to fear. I have seen lions standing within fifty yards of a train, showing neither sign of fear nor intention of retreating until the train pulled up and one or two men alighted. Seeing their well-known enemies close to them, they turned and trotted away.

As a protection for wild animals, natural mimicry of their surroundings has been treated of at length. But it is hardly possible to realise the extent to which even the larger animals are protected without seeing something similar to an East African plain. The plain itself is a rolling down, covered with short grass of a yellowish red hue, intermingled with black lava and red anthills. On this plain vast herds of game graze all day long. Zebras, whose black and white stripes are almost

perpendicular to the grass ; wildebeest, with their shaggy black manes, white beards, brindled brown and black bodies, patched with mud after their morning bath ; Grant's and Thomson's gazelles, distinguished by their red backs, white bellies, and a black longitudinal stripe between the two ; bright red, yellow or brown hartebeest ; black-spotted leopards and servals ; tawny hyænas with dark brown spots or stripes ; lions, yellow and brown, with golden or black manes : yet all these animals, with the same environment,



HINDE FALLS ON THE ATHI RIVER

are often invisible unless they move within two hundred yards. The one animal always visible, in contrast to the surrounding colour, is the rhinoceros, and he had no reason for hiding himself, under any circumstances, until civilised man intervened, upsetting the balance of nature's law. Nature's forethought is equally well illustrated in bush or forest country. Bush-buck, eland, kudu, and colobus monkey are striped, or spotted with white, simulating sunlight shining through the leaves and branches of trees. Even

the porcupine, which would seem adequately protected by its quills, has these marked black and white, rendering it inconspicuous when resting in the shadow of a bush or long grass.

The greater part of Masailand consists of undulating plain. Owing to the pastoral occupations of the inhabitants they invariably choose open country, and when a sufficiency of grass renders it possible, the Masai live absolutely in the open. At the end of the dry seasons they graze their cattle in the river beds, until the stock of grass here and in the ravines is exhausted. Later on they move into hilly country, where the low scrub on the hills and the undergrowth in the forests are still nutritious. The plains in Masailand are, with the exception of a few thorn bushes and mimosa trees on the edges of water-courses, practically destitute of trees, and there is no heavy timber on the hills. In former days, when the Masai occupied the whole of the plains of East Africa, the game was quite tame. This was due to the fact that, with the exception of buffalo and eland, the Masai did not eat game. Even now it is not uncommon to see antelopes, zebras and gazelles grazing among the Masai flocks in the immediate vicinity of the kraals. But during the last few years the game has not only been hunted by Europeans, but even by Wakikuyu and Wakamba natives—who since the subjugation of the Masai are at liberty to wander where they please—and has, in consequence, become much shyer, while several

species have entirely changed their habits. The rinderpest has also practically destroyed certain species. The greater kudu, as far as we know now extinct, must at one time have been fairly numerous, since decayed heads and horns are still to be found all over the plains. The buffalo, at one time among the commonest



VIEW ACROSS THE GREAT RIFT VALLEY

animals in Masailand, has been reduced to two or three small and isolated herds. Giraffe and eland seem to have recovered more rapidly than the buffalo from the devastation caused among their numbers by rinderpest a few years ago; though an explanation may lie in the fact that, during the two years drought from which the whole country has been suffering, these animals—which had scarcely been seen for some years—have approached

the great trade route in search of food and water, and thus appear much more numerous than they used to be.

All the different antelope sub-families are represented in East Africa :

1. *Bubalidinæ* : Hartebeest, Gnus.
2. *Cephalophinæ* : Duikers.
3. *Neotraginæ* : Klip-springer, Dik-diks, Oribis.
4. *Cervicaprinæ* : Water- and Reed-bucks,
Chandler's Buck.
5. *Antilopinæ* : Antelopes and Gazelles.
6. *Hippotraginæ* : Sable, Roan, Oryx.
7. *Tragelaphinæ* : Bush-bucks, Kudus, Eland.

The commonest antelope in East Africa is probably the hartebeest.

COKE'S HARTEBEEST (*Bubalis cokei*).

Swahili name for all Hartebeest : Kongoni.

Masai : Olgōrigu, Orgondi.

Habitat : British East Africa, German East Africa, and Southern Uganda Protectorate.

Coke's variety, which is not found in any other part of the continent, is the only species inhabiting the East Africa Protectorate, though occasionally a Jackson's

hartebeest* may be met with on the Uganda East African border.† A slight variation has been noticed between some specimens of Coke's hartebeest, and has been referred to as a hybrid species. There seems little doubt that both in the Kikuyu forest and in the Lemoyo hills the hartebeest is not exactly similar to its brethren on the plains. It is lighter in colour, has more white on the rump and is generally smaller. The head and horns are not quite so heavy, and the horns bend at a sharper angle backwards. Its habits, also, differ from those of the ordinary hartebeest of the plain, which when alarmed makes for open high ground, whereas this animal invariably takes to covert. The natives fully distinguish the variation, which is sufficiently accounted for by the difference in *habitat*.

Coke's hartebeest is perhaps, the most watchful animal to be met with on the plain. Each herd has sentries posted at every point of vantage in the neighbourhood in which it is grazing. These sentries are usually fine bulls, and are comparatively



COKE'S HARTEBEEST

* *Bubalis jacksoni*. Swahili: Kongoni. Habitat: Northern British East Africa, Uganda Protectorate.

† Lichtenstein's Hartebeest. Swahili: Kongoni. Habitat: German East Africa: reported on the German borders of British East Africa.

easily shot, since they watch the movements of the intruder so carefully that they allow themselves to be approached within three hundred yards. Stalking by ordinary methods on the open plain—where the grass is seldom more than a few inches long—is almost impossible; but if the hunter approaches the animal he has chosen, steadily and slowly, without walking directly towards it, and when he is within range gradually sits down, making his gun-bearers walk quietly on, he can almost invariably get a steady shot. A person sitting down after walking, or dismounting from a horse, will always give the alarm, and the whole herd may gallop for miles before the hunter has a chance of approaching it again. If a hunter chances to come within a hundred yards of a herd of hartebeest, they appear to be so bewildered that they frequently watch him for a couple of minutes before it occurs to them to move. They then probably only gallop fifty or a hundred yards, and pull up to have another long look at the intruder. A man familiar with the habits of the hartebeest has rarely any difficulty in picking out a bull, since the bulls are usually more restless, and take up their positions round the herd. It is almost impossible to approach any other species of game in the immediate neighbourhood of hartebeest, as they are so wary that the alarm is invariably given. Solitary animals of other species, and small troops of zebras, are generally found consorting with hartebeest, in recognition of the fact

that they owe their safety to the alertness of their associates. It is quite frequent after alarming a herd of hartebeest to see sentries driven out of the herd in every direction. Occasionally an animal gives evidence of resenting going on sentry duty, but after a scrimmage with some old bull, the leader of the herd, he is forced to take up his position. Though some hunters maintain that old females often keep guard, from personal experience I can say that I have never shot a cow-wildebeest or hartebeest after having carefully watched the herd and brought an outsider, or a sentry, to bag.

The hartebeest will carry more lead than almost any other animal: a broken shoulder, or hind leg, seems to be no impediment in the way of its escape.



COKE'S HARTEBEEST

WHITE-BEARDED GNU (*Connochaetes albojubatus*).

Swahili : Nyumbo. *Masai* : Oringat.

Habitat : East African plains, west of Victoria Nyanza.

The East African wildebeest (Jackson's, or the white-bearded gnu) differs from the brindled wildebeest in having a long white beard, the mane being generally

streaked with white, and the horns, in the case of adult specimens, being rougher near the base, and with often a well-marked depression on each side of a ridge. Gnu are generally seen in large herds, and never more than a few miles from water, as they drink twice a day—just after daylight and before dusk in the evening. They are never



WHITE-BEARDED GNU

found in cover of any sort, but in spite of this fact are, except in the case of solitary bulls, easily approached by the hunter, even when in full view. A solitary bull, having been driven out of the herd, becomes exceedingly wary and suspicious, and may give a few hours' really good sport and hard work before he is brought to bag. There is neither sport nor difficulty in slaughtering wildebeest when in large herds, all that is necessary being to walk steadily in their wake. The herd will move away, and the bulls remain nearer the hunter by, perhaps, a hundred or two hundred yards: then the

whole herd may break into a gallop and go over any rising ground in the neighbourhood, but they rarely move more than half a mile without stopping. If the hunter walks steadily on till the herd has repeated this manœuvre a couple of times, he will probably have no difficulty in getting a shot or two at two hundred yards. The wildebeest is comparatively easily bagged, as his dark colour makes him an excellent mark, and even a broken leg will ensure his not escaping if he is followed up.

Wildebeest may be seen in thousands in a given neighbourhood for a couple of months, and then in a few days they disappear completely, and

with the exception of a few solitary bulls, none may be seen in that district again for six or eight months. This is due to the fact that they periodically migrate, or rather change their pasturage. The wildebeest is one of the animals very likely to become extinct unless strict measures are taken for its preservation. Both species of wildebeest might be utilised, since formerly the Masai race domesticated them, and used the milk of tame herds both for consumption and for rearing the calves of their cattle.

The South African brindled gnu or blue wildebeest does not now exist in Masailand, though it was



DYING GNU

formerly said to be numerous. It is possible that this species was mistaken for the white-bearded variety before the latter was well known.

THE ELAND (*Taurotragus oryx livingstonei*)

Swahili : M'Pofu. *Masai* : Ossiriwa.



COW ELAND

Eland are more frequently met with in the Kitui district than anywhere else in East Africa. Though they are comparatively rare, fortunately for the preservation of the species, some herds live entirely in the thick bush near the coast,

where it is almost impossible for them to be hunted.* Herds are occasionally to be seen on the plains, but if interfered with they immediately desert the neighbourhood. As they frequent the broken grounds, ravines and river-beds, it is not difficult to approach them with careful stalking, when seen from a distance. There is no difficulty in distinguishing between the cows and the bulls: the bulls are not only of heavier build, but are so much darker in colour that they look almost blue in contradistinction to the light chestnut of the cows. It is to be regretted in the interests of preservation of the

* This is not the natural *habitat* of the animal.

species, that the horns of the cow are much longer than those of the bull, since few sportsmen seem able to resist the temptation of getting these fine trophies.

In South Africa the eland has been completely exterminated, owing to the fact that in open country it can be galloped down by a man on a good horse. It is the only antelope which carries fat to any extent when in condition, and, as a consequence, it is very short-winded. On the plains eland usually run down wind when alarmed.

THE TUFTED BEISA (*Oryx callotis*).

Habitat : British and German East Africa.

THE BEISA (*Oryx beisa*).

Habitat : North of the Tana.

ROAN ANTELOPE (*Hippotragus equinus*).

The only parts of East Africa which can be mentioned with any degree of certainty in connection with the Roan Antelope are the neighbourhoods of the Tana and Tuva rivers.

SABLE ANTELOPE (*Hippotragus niger*).

CUMMING'S BUSHBUCK (*Tragelaphus roualeyni*).

This species is very common in the bush country all

over East Africa. From the nature of the scrub it is not an easy animal to approach. Possibly the best method of obtaining specimens is to visit openings and clearings, in bush or forest land, in the early morning or late in the evening.

Both these species are very rare throughout the whole of East Africa. The few specimens of each which have been shot were accidentally come across in the thick bush country extending 150 miles from the sea-coast.

THE STEINBUCK (*Raphicerus campestris*), and

DUIKER (*Cephalophus grimmii*).

(*Masai* : M'parnass).

Both the Steinbuck and the Duiker are found all over Masailand. Specimens may be seen on the banks of almost every water-course and ravine, or wherever there is coarse grass or low bush to hide them. If marked down, after having been flushed, and their hiding-place approached on foot in a gradually narrowing circle, they are easily bagged with a shot gun. When alarmed both these antelopes invariably run up wind.

ABBOTT'S DUIKER (*Cephalophus spadix*)

has been found in the neighbourhood of Taveta.

HARVEY'S DUIKER (*Cephalophus harveyi*).

This is one of the ugliest of the Duikers. It is probably fairly common throughout the bush country along the whole coast of East Africa, although its retiring habits render it proof against the ordinary sportsman's chances of collecting. Very few specimens have been brought to Europe: one of these, in excellent condition, was shot by Mr. E. N. Buckston near N'di, about the middle of 1899. The native hunter, to whom time is no object, is always more successful in collecting the more wary animals in jungle or bush.

EAST AFRICAN or LESSER REEDBUCK (*Cervicapra bohor*)and CHANLER'S REEDBUCK (*Cervicapra chanleri*)

are to be found locally in some of the rocky hills which stud the Masailand plains. Together with the steinbuck they contribute some of the best sport in the country, as the nature of the ground they inhabit and the small mark they afford, necessitate careful stalking and very accurate shooting.

IMPALA (*Epyceros melampus*).

Swahili : Pallah or M'Palla.

Masai : N'daragwet or Ollolubu.

The impala is one of the most generally distributed

antelopes in the country. Wherever cover of any sort is to be found, even among small patches of mimosa thorn in ravines, impala are likely to be met with. The heads are usually finer than those of the South African specimens. Where this antelope has not been hunted it is stupid and easily approached, and when alarmed will not move half a mile from its favourite feeding-ground. If disturbed a second time, the herd will probably run back to where it originally was seen. During the day-time it is generally found in cover which is not very dense. In neighbourhoods where the impala has frequently been hunted it has entirely changed its habits. As formerly known, it was an animal difficult to drive into the open, and when finally dislodged would gallop to the nearest bush, or circle round and return to the same patch of cover from which it had been driven. It seems, however, to have discovered that its natural *habitat* is dangerous, and several big herds with which I am acquainted now live entirely in the open, and if disturbed when in cover, rush out a mile or two into the plain. Though the impala formerly only required steady and careful stalking to be brought to bag, in districts where it has been hunted, it is now one of the most difficult animals to approach. In crossing a plain, impala are frequently seen leaving cover half a mile away, when other herds of game, much nearer, have not been alarmed.

COMMON WATERBUCK (*Cobus ellipsiprymnus*).DEFASSA WATERBUCK (*Cobus defassa*).

Swahili : Kuru. *Masai* : Olomālu.

The two varieties of waterbuck are found over the whole of Masailand, on the banks of even the smaller streams. The waterbuck is probably the least wary of all the antelopes, and the nature of the country it inhabits makes it a comparatively easy prey. Some herds that have been hunted have, however, changed their habits, and, like the impala, leave the bush when disturbed for the open plain. But even out on the plain they are not difficult to approach, since their dark colour makes them conspicuous for miles, and when alarmed they generally make a bee-line for a river bed or other cover. If followed up, there is rarely any difficulty in getting into touch with the herd again. As waterbuck, in common with impala, stand about in groups when alarmed or suspicious, great care should be taken by the sportsman to make sure that the buck is really isolated, in order that the does may not be wounded or killed.

THOMAS'S KOB (*Cobus thomasi*).

As yet this species has only been found in the Uganda Protectorate and the neighbourhood of Lake Rudolf.

GRANT'S GAZELLE (*Gazella granti*).

PETERS'S GAZELLE (*Gazella petersi*).

BANDED GAZELLE (*Gazella notata*).

Swahili : Swarra or Swarra Mkubwa.

Masai : Orrgwarragas.

The gazelle known as *Granti* frequents the open



GRANT'S GAZELLE

plains, and can hardly be called a timid animal, since the hunter, even when seen, finds little difficulty in approaching it at between two and three hundred yards. The so-called Peters's variety differs little, if at all, from the true Grant, and may probably be regarded as a family difference in certain herds. The does and young bucks have a well-marked black stripe on the side, which is sometimes absent, and in adult bucks is only represented

by a light-brown stripe. This and the following species, Thomson's gazelle, are easily caught and tamed, and might with no difficulty be kept in our parks at home, since their native surroundings are high plateaux and mountain sides, where the temperature often falls to freezing point at night.

THOMSON'S GAZELLE (*Gazella thomsoni*).

Swahili : Swarra or Swarra M'dogo.

Masai : Engobera.

This beautiful gazelle is peculiar to the tablelands of East Africa, and has not been found at an altitude of less than three thousand feet above the sea. The black stripe on the side, unlike that distinguishing its larger relative, Grant's Gazelle, is persistent in adult males. The female has a much narrower black stripe across the rump than the male, and in some cases this stripe is absent. For some time it was altogether doubted whether the female of Thomson's gazelle had horns. This arose from the fact that the horns of the female are very small and badly developed, and many specimens have been collected in which one or both horns are missing. These fragile and often mis-shapen horns are liable to be knocked off by the slightest blow. Some doe Thomsoni that were bred and thrived in Fort Smith, at Kikuyu, knocked their horns off against the stays of the flag-staff while playing. This gazelle is a

great source of annoyance to the sportsman, as wherever there are large herds of game numbers of Thomsoni are almost invariably intermingled with the other animals. Often, after a long stalk, when the sportsman has reasonable hope of getting some coveted animal, he stumbles on a Thomsoni, who trots away, wagging his little black tail in the most irritating manner, and gives the alarm to all the animals in the neighbourhood. In the early morning and late evening, when the light is bad, Thomson's gazelle can be distinguished from Grant's by this peculiar and constant movement of the tail.

THE GREATER KUDU (*Strepsiceros kudu*).

Masai : Emalo.

Swahili : in common with several other large bucks—Kuru.

In former times this animal was comparatively common over the whole of East Africa, as is testified by weather-beaten skulls still to be found. It is said to have become extinct after the rinderpest epidemic in the early nineties.

THE LESSER KUDU (*Strepsiceros imberbis*).

This near relative of the greater kudu is fairly common along the coast, and as far as the bush extends into the interior. Owing to the dense thorny jungle it frequents, it is an exceedingly difficult animal to hunt, and weeks may be spent in its neighbourhood before bringing one to bag.

THE KLIP-SPRINGER (*Oreotragus saltator*).

This animal is found on rocky hill summits throughout Masailand. On the mountains of Kilima Njaro and Kenya it is very numerous ; but owing to the inaccessible nature of its surroundings klip-springer hunting is really hard work. Straight shooting is an essential in bringing the klip-springer to bag, as directly it becomes aware of the presence of an intruder it hides behind rocks or tufts of grass, with only its head visible to the hunter. The difficulty of preserving the skins presents a second obstacle ; the hair is loose, and even in the healthiest animals always comes out in handfuls with the smallest amount of handling.*

THE ZANZIBAR ANTELOPE, OR
GRAVE ISLAND GAZELLE (*Nesotragus moschatus*).

Swahili : Par. *Masai* : Essuni.

It was at one time commonly supposed that this antelope was only to be found on the Zanzibar islands, but, as a result of larger experience of the mainland mammals, it has been proved to inhabit a comparatively wide inland range, and may even be met with in the thick jungle at a height of two or three thousand feet above the sea level. In common with Kirk's dik-dik, it

* Each hair is white, green and brown.

may be brought to bag, as one would shoot rabbits in Europe, with No. 5 shot.

KIRK'S DIK-DIK (*Madoqua kirki*).

Swahili : Paa. *Masai* : Essuni.



KIRK'S GAZELLE (PAA) IN A DESERTED VILLAGE

This species has already a wider known range than the Zanzibar antelope. It has been found from the coast to the slopes of Kilima Njaro, in different parts of the Athi plains, and even in the Kikuyu forest.

THE ELEPHANT (*Elephas africanus*).

Swahili : Tembo or Endovu.

Masai : Eldonyiroiro-sabuk.

East Africa, and Masailand in especial, hardly presents the type of country in which it would be expected that large herds of elephant were to be found. Elephant naturally inhabit forest or bush country, as they feed on the leaves and twigs of bushes and trees. In East Africa, in the neighbourhood of the Engongo Bagas and in the country between that and the Kidong river, there is generally a herd of elephant numbering



ON THE UGANDA ROAD

something over two hundred head. Large numbers of elephant live in the Mount Kenya forest. Another herd inhabits the neighbourhood of the Sabaki, and occasional wandering herds, from the Uganda Protectorate or the forest of Kilima Njaro mountain, may be found in the country. Tracks are often seen crossing the enormous plains, where it is impossible for the elephant to obtain any food for dozens of miles. But to find them in any number the hunter must go to the neighbourhood of Lake Rudolf, or into the Uganda Protectorate. Elephant hunting is both difficult and dangerous in the Kikuyu forest, and on the slopes of Mount Kenya, as in these places the undergrowth is so thick that it is impossible to move noiselessly, and very difficult to advance at all out of the beaten track. It is greatly to be hoped that before long the elephant will be preserved absolutely in East Africa, since it is otherwise probable that this grand pachyderm will cease to exist. This would be a matter of regret from every point of view. There seems little doubt that the African elephant was used in olden days, and might at the present moment be made as useful as his Asiatic brother. The African elephant is not more difficult to train than the Asiatic elephant, but the fundamental obstacle seems to lie in the fact that in India a race knowing and understanding elephants has grown up around them, whereas in Africa the elephant has been entirely neglected during this same period.

THE HIPPOPOTAMUS (*Hippopotamus amphibius*).

Swahili : Kiboko. *Masai* : Ollomagaw.

Broadly speaking, all the rivers and swamps in Masai-land are inhabited by hippopotamus. Insignificant streams and little patches of swamp, so small that one would scarcely expect them to be even a regular haunt of waterfowl, seem to give the hippopotamus all the water and green food it requires. In these situations the hippopotamus is an absolutely helpless animal, and, as a consequence, enormous numbers have been killed by the natives for food. Since our occupation of the country the natives find it safe to wander for days, far from their villages, which was formerly impossible owing to inter-tribal feuds. The hippopotamus is killed by them with poisoned arrows or spears; they do not employ traps, as is customary with the natives of almost all the great African rivers. If a hippopotamus is killed in water in the early morning it sinks, but will float within an hour or less: since it is a night-feeder, the stomach is full of grass in the early morning, and the fermentation of this probably accounts for its floating so rapidly. If a hippopotamus is shot late in the afternoon or evening, it does not float for at least four hours. It is commonly supposed that the hippopotamus is an expert swimmer. How this error can have arisen is difficult to imagine: its body is large out of all proportion to its legs and feet (which are not

webbed); and its heavy blunt head and broad chest would be against the attainment of any speed, even if nature had supplied the limbs fitted for swimming. Being considerably heavier than the water it displaces, when it wishes to move it sinks to the bottom, and runs as long as its breath lasts, only coming to the surface to breathe. Its swimming capacities are just sufficient to keep it stationary in a gentle current; but when the current is even under three miles an hour a swimming hippopotamus is invariably carried down by it.

Where hippopotamus have been hunted they become exceedingly wary. The smallest alarm will prevent them showing themselves for hours. In these cases they will only raise their nostrils above the surface of the water when it is necessary to take a breath; and even so they generally manage to do so in a tuft of water plants, or under the shade of a bush.

RHINOCEROS (*Rhinoceros bicornis*).

Swahili : K'faro. *Masai* : Emwoin.

The rhinoceros is to be met with over the whole of Masailand and East Africa: in the thickest forest, in thorny deserts or open fertile plains. From its appearance and size it may be distinguished in open country at enormous distances. A few rhinoceros in a district make a very big show, and it

is probable that the actual number in East Africa has been greatly exaggerated, since in districts reported—before the railway was answerable for the advent of white hunters—as “teeming with rhinoceros,” some ten or twelve specimens have been killed, and they are now practically unknown. In the days before the railway, the rhinoceros was a constant source of difficulty and trouble

to caravan leaders. Caravans were frequently charged by a rhinoceros which had perhaps been startled, but not otherwise been provoked; and though the animal itself rarely did any individual harm in its wild rush, the loss of time and the damage to loads caused by the stampede



RHINOCEROS WITH 25-INCH FRONT HORN

of the porters were the cause of much annoyance and expense. It is a noticeable fact that caravans seem always to have been charged in the daytime; and though they march as often at night there seems no record of an attack being made in the dark. Numberless instances are reported of a rhinoceros casually walking through a camp at night without doing any harm. This, and the record of extraordinary escapes men have had when charged by a rhinoceros in daylight,

lead to the supposition that at night it can see well, whereas in the daytime its sight is very imperfect. The Masai maintain that if a man stands still when charged by a rhinoceros he is in no danger, as the animal will pass him by, mistaking him for a stump or stone.

The rhinoceros in East Africa is one of the animals most likely to become extinct, since, provided sufficient allowance is made for the fact that its sense of smell is of the keenest, and the hunter does not walk with a



RHINOCEROS

heavy step, there is little difficulty in approaching it to within twenty yards across or up wind. There is no doubt that all animals, when they can neither see nor smell an approaching person, are warned of his proximity by the vibration caused by his footsteps, and conveyed to them through the ground.

It has become the fashion to shoot rhinoceros at comparatively long ranges, with solid bullets from a small-bore rifle. This means that a large number

are seriously or mortally wounded, and yet not brought to bag. A sportsman wishing to bag a particular rhinoceros should approach to within thirty yards, with a double heavy rifle, and if his first shot does not prove fatal, he is certain to be able to turn the animal if its rush, after being hit, should be in his direction.

It stands to reason that the hunter would not be able to approach within thirty yards if the rhinoceros were not unaware of his proximity. On wounding the animal there is a comparatively small chance of its charging directly at the hunter, as a rhinoceros at rest invariably stands with its back to the wind—knowing that it will be able to



VIEW ON THE RIVER N'GONGO BAGAS

scent the approach of danger from up wind—and when suddenly startled or hurt in the open, its first charge is sure to be down wind. When a rhinoceros apprehends danger in its vicinity, and yet knows by its scent that the wind is clean, it invariably runs up wind, unless there is forest or heavy cover in the immediate neighbourhood it is in the habit of frequenting.

Charging directly at a hunter, it is one of the most awkward animals to kill, as its horns cover its brain, and its head covers its chest; but even under these circumstances a charge of small shot has been known to turn it. For all practical purposes, in the case of rhinoceros hunting, the animal's sense of sight may be left out of account. Hunters should bear in mind, when seeking for a good trophy, that the peculiar way in which the horns grow on the head of the rhinoceros invariably gives the impression, while the animal is still alive, that they are at least three times as large as they are in reality.

Burchell's rhinoceros—the white or square mouth rhinoceros—does not exist in East Africa. No horns rightly attributable to this animal have been found in the country; and although one or two travellers—in contradistinction to sportsmen—have reported having seen this species there seems little doubt that they were mistaken.

THE COMMON RHINOCEROS BIRD (*Buphaga. orythrorhyncha*).

One of the most remarkable instances of the change of habits in wild birds is shown in the case of the common Rhinoceros bird, which formerly fed on ticks and the other parasites infesting game and domestic animals. It was not infrequent for an animal suffering from a sore to be so badly probed by these birds that it died as a

result. Since the cattle-plague destroyed the immense herds in Ukambani, and nearly all the sheep and goats were consumed during the famine, the rhinoceros bird, deprived of its food, has become carnivorous, and at the present time any animal not constantly watched is liable to be killed by it. Perfectly healthy animals have their ears eaten down to the bone, and holes torn in their backs and in the femoral regions.

Native boys amuse themselves by shooting these birds on the cattle, with arrows the points of which pass through a piece of wood for about half an inch : by this precaution, if the animal is struck instead of the bird no harm is done. But the few birds thus killed do not materially lessen the number. Personally, when a hole has been dug in any of my own animals, I fill it in with iodoform powder, and the particular wound is usually avoided by the birds afterwards. In the event of a second attack being made upon it, the birds become almost immediately comatose, and can then be destroyed without difficulty. The remedy is, however, expensive, and not very effective.

Three years ago these birds rendered isolation under the cattle-plague regulations useless in certain districts : they were the only means of communication between healthy and infected herds, under supervision, a mile or two apart.

WART HOG (*Phacochoerus aethiopicus*).

Swahili : N'Guruwe. Masai : Olbitirr.

This formidable pig is found on the plains and in the jungles over the whole of East Africa. It is essentially a night feeder, and spends the day in burrows, unless overtaken by the sun at a distance from cover, when it will lie in the shade of bushes, rocks



YOUNG WART HOG

or thick grass, and often startles a hunter by jumping up almost under his feet, its tufted tail and shaggy mane giving the momentary impression that a lion has been disturbed. When wounded or cornered, the wart hog, in common with all the swine tribe, is apt to be dangerous.

THE BUSH PIG (*Potamochoerus africanus*).

Owing to its secretive habits, this animal is very little known to the ordinary hunter. It frequents bush, dense forests or swamps, and is a night feeder. Though it is never found on the open plain, the natives

in some districts catch considerable numbers in traps and pits.

THE GIRAFFE (*Giraffa camelopardalis*).

Swahili : Twiga. *Masai* : Oladogaragat.

A great number of these animals are said to have been destroyed by the rinderpest, though giraffe are not very

uncommon in the Kitui district, or even in the neighbourhood of Taveta. (Almost every native Mkamba warrior in Kitui wears a giraffe mane round his shoulders as part of his war dress.) Both the southern and northern varieties seem to meet in this region. In the Coast Belt forest, the southern variety—known by its ill-defined patches



GIRAFFE (COW)

on a yellowish ground—is fairly common; while in the north and north-east of Masailand specimens of the northern variety—distinguished by well-marked dark spots with white lines between—have occasionally been seen. Both varieties are found, either singly or in small herds, in the neighbourhood of the mimosa trees which line many of the ravines and river banks far out in the open plain. There is little sport in slaughtering these magnificent animals, and the hunter should consider of

what value the trophy consists before killing a giraffe. The complete skin, while green, weighs over four hundred pounds, and, unless there is a sufficiency of porters at hand and the animal is killed early in the day in the vicinity of the camp, it is highly improbable that the skin will ever be cured.*

THE BUFFALO (*Bubalus caffer*).

Swahili : N'yati. *Masai* : Alaru.

Ten years ago the buffalo was, in all probability, the commonest animal in East Africa, but owing to the fact that it suffered more than any other animal from rinderpest and pleuro-pneumonia, it is now reduced to, at most, some three or four herds. A considerable number live in the dense bush in the neighbourhood of the Sibaka, a small herd in the swamps near Doniasabuk, and another, of perhaps thirty individuals, in the Kikuyu forest. This little herd migrates from the Kidong valley to the slopes of Doniolamoyo. The buffalo is one of the few animals hunted by the Masai. They value it chiefly for the skin, since from each hide they can make three shields, and

* There seems no excuse for shooting game—which would otherwise not have been shot—to give meat to the caravan. A properly fitted caravan is not likely to be starving, and meat is never contracted for by caravans leaving the coast. Immense quantities of game have been destroyed through lust for slaughter, and the excuse given publicly is invariably that meat was required.

they also eat the meat. It is hunted by them on foot, and a party of thirty Masai will attack a herd of a dozen full-grown buffaloes, with spears, in the middle of an open plain. From a utilitarian point of view, even if no other be considered, the extinction of the buffalo would be a regrettable matter. It is excellent eating, and—together with the eland—equals the best beef that can be raised in the country. It should be borne in mind that in thick bush or forest land animals are, to a great extent, able to take care of themselves, and little if any legislation is necessary to protect them. Those animals only to be found on the open plains require greater protection.

THE ZEBRA—BOEHM'S (*Equus boehmi*).

Swahili : Punda Milia. *Masai* : Eloidigo.



The commonest zebra on the plains of East Africa is *Equus boehmi*. Authorities have been inclined to subdivide this species into Grant's and Boehm's, as many specimens have a brown shadow stripe in the white markings, especially noticeable on the flanks. Personally I am inclined to think that these markings occur in the males and not in the females. The East African or Boehm's zebra is not so large or so heavily built as either Burchell's or Greve's, but it is larger than the mountain zebra. At certain seasons, and in districts where grass is plentiful and water is good, the zebra is

found in enormous troops all over the plains of East Africa. It is one of the easiest animals in the whole country to destroy; since, notwithstanding the fact that there is no sport in hunting it, the enormous numbers at one time within shot of the hunter sometimes tempt him to kill more than the required specimen or two. It



BOEHM'S ZEBRA

is to be regretted that these animals, which are not affected by the tsetse fly, are not used for transport, especially since they breed well in captivity and are not difficult to capture. The fact that the experiment of using them for special rapid service did not prove successful in Cape Colony does not necessarily prove that they are unfitted for ordinary local transport. Neither need the argument that they are liable to become vicious carry undue weight, since mule transport is universally used in suitable countries, and mules are as vicious and more stupid than zebras, yet they do valuable work and are fully worth their keep.



The zebra in the plains seems always in splendid condition, though it would hardly be supposed that the short withered grass, during the dry season, contained sufficient nourishment to keep an animal alive. In the morning and the evening it stays for about an hour in the neighbourhood of the water, but after drinking twice a day it spends the rest of the time in grazing on the heavy swamp grasses and sedges. As a result of having examined the stomachs of several zebras, and invariably finding this small quantity of green food, together with an enormous quality of weather-beaten hay, I have fed my horses in the same way, to which I attribute the fact that they were always in excellent condition.

THE LION (*Felis leo*).

Swahili : Simba. *Masai* : Olonātring.



So much has been written at variance about lions and lion-hunting in different parts of Africa, and such widely opposed methods are employed by hunters who differ in their ideas as to the character of the animal, that the inference to be drawn is that the lion's character varies with the locality. In East Africa lions are numerous wherever

the game is in sufficient number to supply them with food. The lion will, apparently, eat any animal—from a porcupine to a giraffe—with the exception of the jackal and hyæna, which, according to native report, he will not touch; and he seems indifferent as to whether the quarry is of his own killing or whether he finds it dead. In the open plains the lion's favourite food is zebra, and



LION, NOW (STUFFED) IN THE BRITISH MUSEUM

it is rare to see a herd of zebra without finding lion tracks somewhere in their neighbourhood. The lions in bush country may be entirely devoid of manes, but in open country these show magnificent development. The hair on the elbows and chest is generally rubbed off while stalking, and the splendid growth seen in an old Zoo specimen is never present in the case of wild lions. Lions vary in colour in different parts of the country: some specimens are a golden-yellow, others are a dingy

grey, or the hair on the body may be uniform yellow or brown. In certain specimens every second hair alternates white and black. On the plains there are few lions without black patches in their otherwise yellow manes, and the manes of some are jet black. The lion's general colour renders him difficult to distinguish from his surroundings, since during the greater part of the year the East African plains are covered with dried grass and strewn with lumps of black lava: crouching on the plain his body is uniform with the light straw-coloured ground, and his head and mane resemble a lump or two of larva in a patch of grass. While actually watching a lion, at comparatively close quarters, he will disappear in the most marvellous manner by suddenly lying down, though the only cover in the neighbourhood may not be more than five or six inches high. Generally speaking, a lion on these plains looks very much larger than he really is, and it is no uncommon thing to hear men on approaching the first lion they have seen killed exclaim that they had no idea he was so small.

In East Africa lions have always been hunted on foot, the hunter proceeding with one or two gun-bearers, and wandering about a neighbourhood, where lions are known to be, on the chance of seeing one. Following the lion's spoor or beating them out of cover has rarely brought a lion to bag. To make a really good bag of lions it is necessary to know their habits very intimately. Sitting up over a kill, or live bait, is not often successful,

for when the moon is full, lions, unless they are driven by extremity of hunger, do not hunt. While the moon is bright they remain in their lairs until just before daylight, when they hunt on the edges of water-courses to catch an animal coming down to drink. A lion or a



LION SHOT BY MRS. S. L. HINDE

family of lions traced to a lair, in a ravine or patch of grass, may generally be seen returning to it when there is no moon, between daylight and nine o'clock in the morning; and as under these circumstances they are usually full-fed, directly they discover the hunter they make for cover. When the moon is full, the lions will leave their lair in the early morning, or towards sundown, and may then be found on a kill any time during the day. Lions in East Africa rarely return to a kill from which

they have made a meal, as the hyænas and jackals, who always accompany them, immediately finish what is left. Out on the plains, a number of hyænas seen together point to the inference that a lion is in the neighbourhood. In leaving his lair a lion will growl and perhaps roar for a few minutes; and as he trots away, either singly or followed by other lions and lionesses, almost immediately several hyænas appear following on his trail, nose to the ground. The hyæna is called by the natives the lion's policeman, and there is no doubt that it frequently leads the way to a wounded or dead animal.

The lioness is more cautious, and, when interfered with, a more dangerous animal than the lion. She will often, in the neighbourhood of her cubs or a wounded mate, attack an intruder, though herself unwounded. It is an old hunter's maxim that if a lion and lioness are found together the lioness should always be shot first.

THE LEOPARD (*Felis pardus*).

Swahili : Chui.

Masai : Ologwarugeri.

The leopard varies in size according to its possibilities of obtaining food. In districts where guinea-fowl and monkeys are plentiful, the leopards are invariably large. *Melanosus* is very rare in South Africa, and no black skin has as yet been reported, though on one occasion I saw a

black specimen in company with an ordinary leopard. Unfortunately it was very close to me, and took alarm before I could use my rifle.

The leopard is probably the pluckiest of all cats. As evidence of this the following incident testifies. A



VIEW OF THE KIDONG IN THE GREAT RIFT VALLEY

personal friend, Capt. F——, had marked a leopard down in a certain ravine, and asked for the loan of my Masai servants to beat it out of the short grass and volcanic *débris* with which the ravine was partially choked. I accompanied him with my dogs and Masai boys, and within ten minutes they had located the leopard in a patch of long grass at the bottom of the ravine. The boys set fire to the grass, but not till the roaring flame was within five

yards of the leopard, on the extreme edge of the patch, did it seek shelter further up the ravine. We followed, and were able by the yelping of the two fox-terriers to track it to a patch of grass less than twenty feet square. Upon my throwing a piece of rock into the grass, the leopard promptly charged F—, who was approaching on the other side, with one of the Masai boys walking a yard or two in front of him. Though the boy was only armed with a short blunt spear, he stood his ground and received the leopard on his left shoulder and arm, which were badly lacerated, but having been thrown back against F—, he managed to get about two inches of his spear into the leopard. As the leopard fell away from the boy, F— took a snap shot, but, as often happens with the Lee-Metford, his cartridge missed fire, and the leopard escaped into a patch of thorn bushes. For about an hour the dogs tried to dislodge it, but though we assisted by throwing stones, the attempt proved unsuccessful, and one of the dogs alone received seventeen wounds. The Masai boys, who had been forbidden to approach close to the cover, took the law into their own hands at this point, and advanced in line, throwing stones in the leopard's direction. When they were within thirty yards the leopard again charged and mauled the biggest boy severely. One of the others, in making an unsuccessful attempt to impale it with a pointed stick, would probably also have been mauled, had not the wounded dogs broken away and seized the leopard by the tail and hind-quarters. This so

scared it that it fled towards cover again, and was shot before reaching shelter.

THE CHETA (*Cynælurus guttatus*).

The Masai and Swahili do not distinguish the Cheta from *Felis pardus*. The Cheta is found on the Tana and Sobaki rivers, and on the drier portions of the Masailand plain. It is much less common than the *Felis pardus*. One or two specimens, captured as small kittens, have lived and travelled about the country with their masters for years. They were docile and affectionate pets, and there is no doubt they are more easily tamed than the common leopard.

SERVAL (*Felis serval*).

The Serval is one of the commonest and boldest cats in the whole country. It will sometimes take up its quarters actually in a village, and live and breed there, notwithstanding the fact that the inhabitants would destroy it on sight in retaliation for the depredations made upon their lambs, kids and fowls. In the Kikuyu Upland, melanosis is common among the servals, as is proved by the large number of black skins offered for sale by the natives. Although a great many servals have been killed by the European inhabitants, only one black specimen has been obtained, and, unfortunately, in this case

the skin and the skull were not preserved entire. There is at present no record in Europe of a complete black specimen.

CIVET (*Viverra orientalis*).

This civet cat is well known in the neighbourhood of all stations and villages where there are fowls or other small animals for it to prey upon. Notwithstanding the advance of civilisation, it is very common on Mombasa Island.

NOTE.—All these small carnivora are called by the Swahili, *Paka*, and by Masai, *Logwaru*.

SPOTTED HYÆNA (*Hyæna crocuta*).

STRIPED HYÆNA (*Hyæna striata*).

Swahili : Fisi. *Masai* : Olnojeni.

Of the two known species of hyæna the striped variety is very rare, whereas the spotted hyæna is one of the commonest animals in East Africa. None of the East African tribes bury their dead,* and it is owing to the hyænas that no decomposed matter or offal of any kind is ever left more than a night in the neighbourhood of the villages. Hyænas are much more effective scavengers

* See p. 10.

than vultures, since the latter are unable to find anything in scrub or bush, and will not enter a village, whereas the hyæna is equally at home in bush or on the plains. It is, moreover, of so cowardly a disposition that it rarely does any harm to human beings or animals, although in different parts of the country it has departed from its natural habits in adapting itself to its surroundings. In inhabited regions hyænas do not hunt in packs :



SPOTTED HYÆNA

individuals, or small families, wander round a regular beat every night, searching the neighbourhood of each village on the chance of picking up a dead body. In these cases they become much bolder than would seem creditable. They walk through the villages as casually as tame dogs, carrying off children or goats, and attacking sick people who are outside their huts after dark. Occasionally a hyæna is bold enough to go into a native hut, or tent, and take a bite out of a sleeping individual. Out in the plains, away from villages, it fully merits the reputation of being the most cowardly of all the carnivora. The sight of a

man will put any number of them to instant flight, nor will they even attack a wounded animal as long as it has strength enough to stand up. Hyænas on the plain live in packs in the neighbourhood of the lions' lairs, and, it would seem, invariably follow the lion when hunting. At the close of the lion's repast they finish what is left of the kill ; and so well is this known that many lions have been brought to bag through the hunter having followed a pack of hyænas, and in this manner found a lion he would otherwise have had no indication was in the neighbourhood. Among the natives it is believed, possibly with truth, that the hyænas watch over the lions and always give the alarm at the approach of danger. Owing to the fact that they are recognised as excellent scavengers, and that their skins are generally mangy, they are rarely molested ; though the temptation is great to destroy the whole race on account of the horrible noises they give vent to during the night in the neighbourhood of camps or other habitations.

It is no uncommon sight to see a hartebeest, so badly wounded that it can only stand, put a dozen hyænas to flight by merely turning his head and looking at them. On one occasion, on emerging alone from a nullah, I came upon a couple of hundred hyænas round the carcase of a dead rhinoceros, but no sooner had I shown myself, at less than a hundred yards, than the whole herd fled in different directions, and did not stop running as long as they were within sight.

Though it is hardly necessary to protect carnivora, exception must be made in the case of the hyæna on account of its usefulness as scavenger. There would be no fear of undue multiplication in this event, since nature would regulate the number in a given district by the amount of food they were able to obtain.

WILD DOGS.

Swahili : Bweha moito. *Masai* : Essuyan.

There are probably two species of wild dog in East Africa ; but so greatly do the packs vary, both in size and colour, that until specimens of the two supposed varieties have been adequately investigated by experts in Europe, it is impossible to say whether they are distinct species. The common *Lycaon pictus* is probably found over the greater part of Africa, south of the equator : specimens of this species—greyish-white in colour, with dull yellow patches, suggesting an immature spotted hyæna — are fairly common in European museums. But in East Africa there seems to be a much more formidable variety than this animal. It is so much darker that the greater number of living specimens, seen at a short distance, appear to be black, except for the white point to the large bushy tail. The natives hold this species greatly in awe : with good reason, if their accounts of it are founded upon fact. They maintain that this animal hunts in packs—generally composed of from fifteen to twenty-five couples—

and is entirely without fear, attacking man or beast, when driven by hunger. According to native report, they never eat carrion, and not always the flesh of the animal they kill, their usual method being to tear open the throat and drink the blood. Even the lion, it is said, is not secure against their ferocity, and whatever their quarry, it is almost invariably run to ground.*

As so little is known of this species—should it happen to be one—it is only possible for me to describe the packs I have personally encountered. The first occasion I came across a pack was in the Taro Desert. The pack—about thirty strong—was evidently going home, tired and full fed, and took little notice of the caravan, though my porters dropped their loads and climbed the nearest trees. My next encounter was on the Athi plains, when a wildebeest rushed past, within thirty yards of me, with a pack of dogs in full cry. A little further on I found a dead hartebeest with the throat torn open and slightly lacerated in the flanks. Altogether, within the radius of a couple of miles, I, or members of my caravan, found seven animals dead, and all similarly mutilated. My third experience was on the banks of the Athi River, in the Kitui district. A pack of dogs were hunting a herd of impala, and stopped short in front of my party: they barked with the short, sharp note of a collie and sat up on their haunches like a dog begging, to enable

* Mr. Hinde was, we believe, the first person to report this species.—ED.

them to see over the grass, which was about two feet high. They were only distant some thirty yards, and followed us for about ten minutes. The size of the dogs varied considerably, the largest in the pack being about the size of a retriever, but of stouter build. In colour they were black or grey, with long bushy tails, the extremity of which, for about one-third, was snow white. Some of them appeared to have ruffs like Pomeranians, and some were of a yellowish tinge on the sides.

Several specimens of this species have been shot by sportsmen, but, unfortunately, no one has as yet brought home the skin and skeleton.

Owing to the difficulty of getting horses through the tsetse fly belt, which extends over 200 miles from the sea-coast, all hunting and shooting has until now been done on foot. Since the advent of the railway it is feared that luxurious "sportsmen" will bring their horses with them, and another factor will be brought to bear upon the final extinction of big game in the last stronghold left in Africa.

In dealing with the game birds of East Africa, mention has chiefly been made of those which afford the greatest amount of sport to the gunner.*

Pigeons and doves are common everywhere, and of so great a variety that it is impossible within a limited space

* Personally, if I had to go through Africa with only one gun I should give the preference to a scatter gun.

to make any attempt at describing them. Some fifty species are to be found in East Africa.

The Large Blue Speckled Pigeon (*Columba arquatrix*) and the Green Fruit-Pigeon (*Vinago calva*), afford, perhaps, the most sporting shots.

Of Ducks (which number thirteen species) the *Anas sparsa* and *Poecilonetta erythroryhyncha* are the commonest, and may be found during the April and October rains on almost all waters throughout the country.

The Egyptian Goose (*Chenalopex aegyptiaca*) is always to be found, but it is rarely edible, and when cooked the smell is often so strong that few people can tolerate it; yet occasionally it is excellent as food.*

Spur-wing Geese are common on the larger open waters.

The Ostrich (*Struthio massaicus*).—Ostriches are found all over the country, both on bare plains and in the thorny bush: in fact, the only place where they are not to be met with is in the dense forest. They are rarely worth shooting, as the plumes are generally damaged, and during and after the breeding season—May to October—they are certainly not worth powder and lead.

The Secretary Bird (*Serpentarius serpentarius*).—These birds are not worth shooting, and since they are harmless and do a certain amount of good (though they rarely kill snakes), the quantity of insects and larvæ destroyed by them more than compensates for the

* On the Congo, and most of its tributaries, I have shot these Geese at all times of the year and invariably found them good eating.

number of lizards they eat. They frequent open grass plains where snakes and insects are plentiful, their chief food consisting of grasshoppers, beetles and the larvæ of these insects.

The Ibis.—Of the Ibises and Cranes, the Black Ibis (*Hagedashia hagedash*), the White Egyptian Ibis (*I. aethiopica*), the Wood Ibis (*Pseudotantalus ibis*), and the Crested Crane (*Balearica pavonina*), are all common birds. They are excellent eating, and their skins make handsome trophies. As a rule, they must be shot with a rifle, as it is rarely possible to approach them within a hundred yards. This last condition also applies to the Great Kori Bustard (*Eupodotis kori*), which is found on all the open grassy plains of East Africa. In this respect it differs from the two Lesser Bustards (*Trachelotis canicollis* and *Lissotis melanogaster*), which are found on the open plains, cultivated lands and bush country. Their flesh is perhaps more edible than any other game-bird in the country.

Of the Waders, the Black and White Plover (*Stephanibyx coronatus*), is the commonest, and is the sportsman's peculiar enemy, as its shrill cry when alarmed disturbs all the game in the neighbourhood. Of the other Plovers, the *Thick-knee* (*Edicnemus affinis*) and the small Sand-Plovers (*Ochthodromus asiaticus*) are constantly met with in large flocks on the dry plains.

The Snipe (*Gallinago major* and *Gallinago nigripennis*), together with a few Painted Snipe (*Rostratula capensis*), may be found in suitable places during the

April and October rains. Snipe in East Africa are exceedingly heavy* and lie very close: they are so fat that even in the highlands of Kikuyu—where a few live all the year round—they are much easier to shoot than in Europe.

Ringed Plovers and Snippets (*Oxyechus tricollaris*, *Tringoides hypoleucus*, and *Rhyacophilus glareola*) are common all over the country wherever water is to be found, but never in large flocks.

The Sand-grouse (*Pterocles gutturalis*) gives excellent sport in the neighbourhood of water-holes on the bare plains. Sand-grouse habitually come to drink about a couple of hours after sunrise, and an hour, or less, before sunset.

Two species of Quail (*Coturnix capensis* and *C. delögorguei*) are known. Their advent in East Africa is very uncertain. During some years only two or three specimens may be seen, whereas in other years they are found in enormous numbers.

The *Francolins* (local English name Spur-fowl) are found all over the country. Two species inhabit the coast district, where, notwithstanding the fact that they are numerous, they are difficult to find owing to their preference for dense thorny bush. Unless driven up a tree by dogs, they are almost impossible to shoot.

The Grey throat (*Francolinus uluensis*), and the bare Yellow-throat (*Pternistes infuscatus*), are very common all

* Thirty brace I weighed averaged seven ounces each.

over the Ukamba Province, and in enormous numbers everywhere in the Kikuyu and Kitui Districts.

The Red-leg (*F. schuetti*) is probably only found in the Kikuyu District, where it is exceedingly numerous.

Another *Francolin* goes by the name of the Screecher, and though difficult to flush, certainly affords the most sporting shots. It is common in the coast belt, in the neighbourhood of Kibwezi and over the whole of the Kitui District.

East African Guinea-fowl are of three species. The Horned Guinea-fowl (*Numida reichenowi*) is the commonest, and may be met with everywhere from the coast to Uganda.*

The Vulturine Guinea-fowl (*Acryllium vulturinum*), the handsomest of the three species, with its beautiful blue breast feathers, is found in the Taro Desert, and the Kibwezi and Kitui Districts.

The Crested or Forest Guinea-fowl (*Guttera pucherani*), a very handsome bird, is found in the forest parts of the coast belt, and in the Taveta and Kikuyu Forest. Owing to the nature of its surroundings, it is a very difficult bird to shoot.

* This guinea-fowl is perhaps more easily tamed when caught young than any other bird. Once tamed, they will follow their owners round the neighbourhood of the station like a pack of dogs, and when tired fly back to their roost.

APPENDIX

OF the following animals to be found in East Africa so little is known that it is only possible to enumerate them, and to indicate their locality.

HARE (*Lepus crawshayi* and *Lepus victoriae*).

Swahili: Songuru. *Masai* : Engiroju.

Hares exist over the whole country—even out in the bare plains—but they are most usually found on the edge of river beds or thick jungle. They are never really numerous, and are generally walked up by accident, when least expected. So few specimens have reached Europe intact that it is as yet unknown how many species exist in the country.

THE GERENUK (*Lithocranius walleri*).

This curiously shaped antelope has been seen, or collected, in Taveta, on the Athi plains and in the neighbourhood of the Sabaki and Tana rivers.

ORYX CALLOTIS.

It is probable that the head-quarters of the *Oryx callotis* are on the Tana river, and its tributary, the Tiwa, which rises and flows through the Kitui district. From these neighbourhoods isolated specimens wander into other parts of East Africa, and meet with a few animals that breed in the neighbourhood of Kilima Njaro.

HAGGARD'S ORIBI (*Ourebia haggardi*).

Though probably common in Somaliland, this antelope has only been collected in the East Africa Protectorate in the neighbourhood of Lamu and Kismayu.

THE HONEY-BADGER (*Mellivora ratel*).

Despite the fact that this animal is known as the honey-badger, its chief food consists of insects and small carnivora.

RODENT MOLES (*Myoscalops* and *Georychus*)

Judging by the small hillocks seen in every direction, moles must be exceedingly common on the high plateaux, but so few specimens have been sent to Europe for identification that it is not known whether more than one species exists in the country.

THE COMMON MONGOOSE (*Herpestes gracilis*).

This species is so numerous on the Taru Desert, and in the neighbourhood of Voi and N'Di, that twenty or thirty may be seen crossing the path during a morning's walk.

The White-Tailed variety of Mongoose (*Herpestes albicauda*; *Swahili*: Karambago) is very common on Mombasa Island and the neighbouring coast.

Of the rarely seen Short-Tailed Mongoose (*Herpestes galera*), the only specimens until now collected were found at Taveta.

The species of Cape Mongoose (*Herpestes caffer*) said to have been found in Kilima Njaro, and known in Uganda, may prove to be quite common when more is known about the small mammals in East Africa.

The Striped Mongoose (*Crossarchus fasciatus*).—This species is very common in the bush country and thorny deserts of the coast belt and Kitui district. All varieties of mongoose destroy an enormous number of eggs and young game birds, more especially guinea-fowl and frankolin. The mongoose has the reputation of being invaluable as a snake-killer: undoubtedly a certain number of snakes are killed by it, either in self-defence or when other food is unobtainable; but the number of snakes killed by the East African mongoose compared with the damage it does to feathered game is trifling in the extreme. No one would encourage weasels on a game property in Europe because they occasionally kill rats, yet the reputed usefulness of mongooses,

certainly in East Africa, is only on a par with the rat killing by weasels in Europe. Curiously enough the last big snake I killed had a partially digested mongoose in its stomach.

ZORILLE (*Ictonyx*).

Swahili: Canu.

This species of the weasel tribe, locally known to Europeans as Striped Polecat, is very common, though owing to the fact that it is entirely a night feeder it is rarely seen.

THE SERVALINE (*Felis servalina*).

One specimen of this comparatively rare cat has been presented to the Zoological Gardens in London by Mr. F. G. Hall.

THE WILD CAT (*Felis caligata*).

This species is locally known to Europeans as the Bush Cat, and somewhat resembles the European tabby. It is common over the whole country, both on the plains and in the forest.

THE CARACAL (*Felis caracal*).

Although this animal is probably common, it has rarely been collected.

DASSIES, *Procavia (Hyrax)*.

Procavia mackinderi . . . Kenya, about 11,000 feet.
" *jacksoni* . . . Edoma ravine.
" *crawshayi* . . . Kenya, above 8000 feet.

P. mackinderi and *P. jacksoni* are rock dassies ;
P. crawshayi lives in the forest.

Dassies, locally called conies by Europeans, have for years been known to exist in the country, as evidenced by the fact that the Masai make their cloaks from the skins. No one had, however, taken the trouble to collect specimens until a few months ago, when Mr. Oldfield Thomas was enabled to describe *P. mackinderi* and *P. crawshayi* from skins and skulls obtained by Mr. H. J. Mackinder's expedition on Mount Kenya, and *P. jacksoni* from specimens sent home by Mr. F. J. Jackson.

INDEX

ABBOTT's Duiker, 130
Acquisition of land, 104
Antelopes, 122
Appearance of Masai men, 38
Appearance of Masai women, 67

BANDED gazelle, 134
Bantu language, 3
Barrenness among Masai women, 72
Batian, great Masai chief, x, 4, 22,
24, 25, 26, 27, 28
Battle between Sendeyo and Lenana,
6
Beisa, 129
Beisa, Tufted, 129
Blackwater fever, 110
Blood-drinking, custom of, 43
Blood money, 107
British East Africa Protectorate, 115
Buffalo, 84, 151, 152
Bush-buck, 115, 116, 119, 122
Bush-back, Cumming's, 129
Bush pig, 149
Burial of dead, 32
Bustard, Great Kori, 169
Bustard, Lesser, 169

CATTLE, Masai, 77, 78, 81
Cattle and goat-bells, 82
Caracal, 175
Ceremony of rain-bringing, 102
Chandler's buck, 122

Characteristics, Masai, 33, 34, 37, 38
Cheta, 161
Circumcision amongst Masai, 41
Civet cat, 162
Coke's hartebeest, 122, 123, 124, 125
Colobus monkey, 119
Computation of time, 41
Crested crane, 169
Curiosity of wild animals, 117

DASSIES, 176
Dik-dik, 122
Disposal of dead bodies, 51
Distortion of ear, 38, 39, 40
Division of Masai nation, 10, 11
Divorce laws, 105
Dogs, 82, 83
Dogs, Wild, 165, 166, 167
Dorrobo tribe, 11, 12, 15, 111
Doves, 167
Ducks, 168
Duiker, 122
Duiker, Abbott's, 130
Duiker, Harvey's, 131

EARTHENWARE, 88
Egyptian goose, 168
Eland, 84, 85, 115, 119, 121, 122, 128
129
Elders, Masai, 66
Eldonyo Erok, 25
Elephant, 117, 138, 141

Elgunonu tribe, 11, 12, 15, 86, 87
 Elmoran tribe, 40

GAME birds of British East Africa, 167-171
 Garments, Masai, 46, 47
 Gazelles, 122
 Gerenuk, 172
 Giraffe, 150, 151
 Gnu, 122
 Gnu, White-bearded, 116, 125, 126, 127
 Grant's gazelle, 116, 119, 134
 Grave Island gazelle, 137
 Green fruit pigeon, 168
 Grey-throat, 170
 Guinea-fowl, Crested or Forest, 171
 Guinea-fowl, Horned, 171
 Guinea-fowl, Vulturine, 171

HÆMOGLOBINURIC, or Blackwater fever, 110
 Hares, 172
 Hartebeest, Coke's, 116, 119, 122, 123, 124, 125
 Hartebeest, Jackson's, 122, 123
 Hartebeest, Lichtenstein's, 123
 Harvey's duiker, 131
 Hippopotamus, 142, 143
 Honey-badger, 173
 Hunting among the Masai, 84, 85
 Hyænas, 119
 Hyæna, Spotted, 162
 Hyæna, Striped, 162, 163, 164, 165

IBIS, 169
 Ibis, Black, 169
 Ibis, White Egyptian, 169
 Ibis, Wood, 169
 Impala, 115, 116, 131
 Imperial British East Africa Company, ix, x

Importation of animals into Great Britain, 116
 Inheritance, laws of, 51, 105
 Iron working, native, 86, 87, 88
 Isolation during infection, 43, 44

KENYA, Mount, 32, 100, 141, 176
 Kilima Njaro, 25, 138, 174
 Kirk's dik-dik, 138
 Klip-springer, 122, 137
 Kudu, 85, 119, 122
 Kudu, Greater, 136
 Kudu, Lesser, 115, 136

LANGUAGE, Masai, 4, 5
 Laws, 104, 105, 106, 107, 108, 109
 Legends, 99, 100, 101
 Lenana, Masai reigning chief, 10, 24, 25, 31, 76
 Leopard, 119, 158, 159, 160
 Life of Masai boy, 52, 55
 Life of Masai woman, 67, 68, 71, 72, 73, 74, 75, 76
 Lions, 115, 119, 154, 155, 156, 157, 158

MANYATTAS, 91, 92, 93, 94, 97, 98, 104
 Masailand, country of, 120
 Marriage customs, 68, 71, 72, 73, 74, 75, 76
 Marriage laws, 105
 Medicines, 44
 Medicine-making, ceremonies of, 44, 45, 49, 64, 72, 112
 Melanosus, 158, 161
 Mimicry on an African plain, 118, 119
 Milk vessels, 58
 Mongoose, Cape, 174
 Mongoose, Common, 174
 Mongoose, Short-tailed, 174
 Mongoose, Striped, 174

Mongoose, White-tailed variety, 174
 Moles, rodent, 173
 Mosquitoes, 112
 Musical development, 37

NAIROBI Masai, 5, 6
 Nomenclature, customs in connection with, 48, 49, 50, 51

ORATORY among Masai, 33
 Oribi, Haggard's, 173
 Oribis, 122
 Origin of Masai race, 3
 Ornaments, personal, 46
 Orretete tree, 102, 103
 Oryx, 115, 122
 Oryx callotis, 173
 Ostrich, 168

PETER's gazelle, 134
 Pigeons, 167
 Pigeon, Green fruit, 168
 Pigeon, Large blue speckled, 168
 Plover, Black, 169
 Plover, Ringed, 170
 Plover, Sand, 169
 Plover, Thick-knee, 169
 Plover, White, 169
 Poisons, 85, 110, 111, 112
 Pregnancy, customs during, 72, 75
 Prostitutes, 72, 73, 74

QUAIL, 170

RAILWAY, results of upon game country, 167
 Reasoning power of Masai, 33, 34
 Red-leg, 171
 Reed-buck, 116, 122
 Reed-buck, Chandler's, 131
 Reed-buck, East African, or Lesser, 131
 Religion, 99

Rhinoceros, 63, 117, 119, 143, 144, 145, 146, 147
 Rhinoceros bird, 147
 Rinderpest, ix, 4
 Roan antelope, 122, 129
 Royal family, Masai, 22
 Royal medicine, 23, 24
 Royal tribe, Segerari, 22

SABLE antelope, 122, 129
 Salt, absence of in Masailand, 43
 Sand-grouse, 170
 Screecher, 171
 Second sight, 23, 24
 Secret service, 24, 31
 Secretary bird, 168
 Selogunia, 40, 56
 Sendeyo, chief of Loiter section of Masai, 24, 31
 Serval cat, 119, 161, 162
 Servaline cat, 175
 Shaving, custom of, 40, 41
 Small-pox epidemics, ix, 4, 5, 28, 43, 44, 82
 Snipe, 169, 170
 Snipe, Painted, 169
 Snippets, 170
 Spirit-drinking, 45
 Spitting, custom of, 47, 48
 Spur-fowl, 170
 Spur-wing goose, 168
 Steinbuck, 130
 Superstitions, 101, 102, 103, 104

TEETH, 41, 42
 Tetanus, 41, 42
 Theft, penalties for, 107
 Thomas's kob, 133
 Thomson's gazelle, 116, 119, 135, 136
 Tobacco, use of, 45
 Tsetse fly, 167

UGANDA Protectorate, elephants in, 141

VILLAGES, Masai, 91-98
Villages, warriors', 57, 58

WADERS, 169
Wakamba tribe, x, 63, 100, 111, 120
Wakikuyu tribe, 6, 9, 15, 16, 17, 18, 45, 63, 77, 83, 100, 111, 120
Warfare between Sendeyo and Lenana, 28
Warfare, Masai tradition in, 64, 65
Warriors, 56
Warriors' hair, 58
Warriors' head-dress, 61, 62
Warriors' outfit, 62, 63
Warriors' shields, 56, 57
Warriors' villages, 57, 58

Wart hog, 149
Water-buck, 116, 122, 133
Water-buck, Defassa, 133
White-bearded gnu, 125, 126, 127, 128
Widows, 72
Wild cat, 175
Wild dogs, 165, 166, 167
Wildebeest, 119
Wildebeest, Blue 125, 126, 127
Wild game, characteristics of, 117, 118
Wood-carving, 90

YELLOW-THROAT, Bare, 170

ZANZIBAR antelope, 137
Zebra, 115, 116, 118, 152, 153, 154
Zorille, 175
Zulus, similarity of customs, 3

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